EVERARDUS · MAINWARINGE · MEDICINÆ · DOCTOR · ÆTATIS · SUÆ · 13 · 1668

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THE

Method and Means

Of Enjoying

HEALTH,

Vigour, and long *Life*.

Adapting peculiar Courſes, for different Conſtitutions; Ages; Abilities; Valetudinary States; Individual Proprieties; habituated Cuſtoms, and Paſſions of Mind.

Suting Preſervatives, and Correctives; to every Perſon, for attainment thereof.

By *Everard Maynwaringe*, M. D.

Non accepimus brevem vitam, ſed fecimus.

LONDON,
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TO THE

Right Honourable

The *Lords*, and *Judges*;

The Right Worſhipful the *Treaſurer*, and Maſters of the Bench;

And the reſt of the Worthy Members of the Honourable, and moſt Ancient Society of the *Inner-Temple*.

Ὑγιαίνειν καὶ Διαζῆν.

My Lords, and Gentlemen,

HAving *lately obtained the freedom of retirement within theſe Walls, (at vacant hours from medical employ) for freſh* Air, *and quiet* receſs: *the benefits re-*

ceived thereby, obliges me to this publick acknowledgment: and in testimony of my respects, to the Honourable *and worthy* Members *of this Society.*

And in conformity (quoad posse) *to the designment of this foundation; I spent such opportunities afforded me here, in contemplation of* Law: *I mean the* Laws *of* Nature, *imposed upon all Nations: which* Statutes, *not being well known to the most; and not so well regarded by any as they ought: hence, thousands have untimely perished; and that, most unnaturally, as* felo's de se: *and few there are, but by uneven,*

ven, and irregular courſes; do abbreviate the term *of their duration here; in not yielding due obedience to the* Inſtitutes *and* Injunctions *of* Nature, *moſt conſervative of human* Being.

Which conſiderations, put me upon this neceſſary work; to caution all; *but eſpecially to warn* ſuch; *as have no proſpect of the danger, that daily attends them in* moſt; *if not* all *their Actions, and Cuſtoms.*

And that this Fountain *of* Law, *may run with a double ſtream; I have broke up another* Spring *of wholeſom* Laws, *iſſuing out of this goodly Fabrick; to ſerve this* Learned So-

ciety; *and from thence to be derived, as communicative to the whole* Kingdom.

And you, My Lords, *that have put your Shoulders to the* Government; *that you may the better ſupport the incumbent weight in your Stations; and longer be enabled to ſerve your* King *and* Country: *this* Method *of* Nature's Inſtitutions, *duly obſerv'd, and conformed to; will contribute no ſmall aſſiſtance to your bearing up againſt; and longer to keep off, the declenſions of human frailty.*

And whereas your Lordſhips *command, and diſtribute* Juſtice *between* Man *and* Man; *reſtraining*

reſtraining and puniſhing exorbitances committed upon one another: this tranſcript *of* Laws (*from the Book of Nature*) *directs and commands, every man to be juſt to* himſelf; *laying before him alſo, the penalties and ſufferings to be ſuſtained, for not being* φίλαυτος; *ſo good, as his own friend; and ſelf preſerver, from inteſtine ruine: the* conduct *of the little* World, *being delegated to* Nature; *ſhe hath in her power, both* rewards *and* puniſhments.

And that the two *great* Luminaries *in this* Orb; *whoſe radiant influence, of* Equity *and* Law, *ſtreams through the* King-

dom; *that these our lights may not be extinct, by too hasty fate, and darken our* Horizon: *their diurnal motions being adequate and parallel, with the course of* Nature *here exhibited; their visible durations may be long protracted, for the good of many.*

And now descending, with regard to all the worthy Members *of this* Body: *here is for you, a* Manual *of choice and wholesom* Flowers; *pickt out of* Natures *Garden: whose virtues (by their daily use) will so perfume your lives; the fragrant scent whereof, will make you savoury, and acceptable in conversation,*

verſation, and exemplars *to all mankind. Here is* temperance *and* ſobriety; equanimity *and* moderation; meaſure *and* method; times *and* ſeaſons; *for all your Actions, and Ceſſations.*

And that you may be perite, in all States *and* Politicks: *here is the exact* Government *of the* Microcoſm; *and the primitive* Laws *of* Nature: *compoſed, not for an hour or two's diverſion in reading; but for conſtant uſe, and daily* practice, *during the whole* Term *of your lives: that all your* actions *and* cuſtoms; viciſſitudes *and* intermiſſions; *may be regulated by this* platform.

And

And yet a little further; beholding with affectionate care, the young and hopeful Plants *in this Nurſery of* Learning *and* Education: *that they may not warp, and grow crooked; nor untimely fade and wither; theſe, being daily watered and refreſhed, with the wholeſom ſtreams of this uſeful* Conduit; *they may ſo thrive in growth and ſoundneſs; that in proceſs of time, they may become tall and goodly* Cedars *in our* Lebanon; *ſtrong and fit for* Pillars *in the* Government.

That this Deſignment *and* Labours, *may be thus ſucceſsful;*

ful; and anſwer the ends *propoſed; is the hearty well wiſhes, and ſhall be the future endeavours of*

Your Lordſhips,

And Gentlemen,

Your Devoted Servant,

E. Maynwaringe.

From my Study, in the *Inner-Temple Novemb.* 1. 1682.

The

DEDICATORY.

The Scope, Use, and Advantage, pro-
[illegible] of that Liberty well misse-
[illegible] and shall be the future en-

A

[illegible] Sanguinent and Order, defend
and keep the Rule [illegible] from
disturbance, decay, and ruin: S
likewise is the [illegible] Name of pre-
served from distemper [illegible] sanity, [illegible]
and long Being, and [illegible] freedy and
regular course of living, [illegible] to the
stitutions, and law of Nature [illegible]
cessar" are to be observed as the only [illegible]
method of preservation.

Nor is it left arbitrary, at the will and
pleasure of every man, to do as he list; et-
ter the dictates of a depraved honour, and
extravagant phancy; to live at what rate he
pleaseth; but every one is bound to ob-
serve the Injunctions and Law of Nature
upon the penalty of forfeiting their Health,
Strength, and Liberty; the true and long
[illegible]cyment of themselves.

What these Laws are, that Nature hath
[illegible]osed upon you, and thereby bounded
[illegible]our Actions; what real Advantages will
[illegible] to you, by their observance; what
[illegible] sufferings you must sustain, by the
[illegible] this follow-
ing

The Scope, uſe, and Advantages of this Work.

AS *Government* and *Order*, defend and keep the *Body Politick* from diſturbance, decay and ruin: So likewiſe is the *Body Natural* preſerved from diſtempers, in *ſanity*, *vigour* and *long* Being; and this, by a ſteddy and regular courſe of living, agreeable to the *inſtitutions*, and *law* of Nature; which neceſſarily are to be obſerved, as the only true method of preſervation.

Nor is it left *arbitrary*, at the will and pleaſure of every man, to do as he *liſt*; after the dictates of a depraved *humour*, and extravagant *phancy*; to live at what rate he pleaſeth; but every one is bound to obſerve the *Injunctions* and *Law* of Nature, upon the penalty of forfeiting their *Health*, *Strength*, and *Liberty*; the true and long enjoyment of themſelves.

What theſe *Laws* are, that Nature hath impoſed upon you, and thereby bounded all your *Actions*; what real *Advantages* will accrue to you, by their obſervance; what *loſs* and ſufferings you muſt ſuſtain, by the neglect and breach of them; this following

ing Diſcourſe ſuccinctly doth comprize.

Τγιαίνειν, to enjoy *Health*, every one deſires; and the moſt if not all, do covet and hope for *long Life*; yet few inquire after the way, or ſeek the right means, to attain theſe beloved ends, and wiſhed for enjoyments.

Who is he, or ſhe, that would not continue *youthful*, *ſtrong*, and *healthful*? that would not be *free* from moleſting *pains* and irkſome *diſeaſes*? ſurely none; yet how few there are, that live after ſuch manner, ſuteable to theſe hopes and deſires: you may as likely keep, or acquire *Riches* by *Prodigality*; as preſerve *Health*, and obtain *long Life*, by *Intemperance*, inordinate *Paſſions*, immoderate or unſeaſonable *motions* and *Reſt*, a noxious *Air*, and ſuch like, injurious cuſtoms, ways, and manner of living.

The *end* moſt commonly is anſwerable to the *mediums* of attainment; and to hope without them is groundleſs; but to act contrary and yet expect them, is preſumptuous folly.

Therefore *vive & vivas*; ſo live that you may live *Healthful*, *brisk* and *long*; that you may preſerve your *ſenſes*, from untimely decay; and enjoy your natural endowments, to the extremity of *Age*, and full bounds of nature. Which

Which that you may ſo do and obtain; conform and ſteer the *courſe* of your *life*, by the *Rules* and wholeſom *Precepts* hereafter laid down (deducted from the *method* and *Law* of Nature) and you will receive for your recompence, theſe promiſed earthly felicities; *Health*, *ſtrength* and *length* of days; the true pleaſures of a natural Life.

Nor can ſuch a *regular* courſe of Life be accounted uneaſy or troubleſome, as a difficult and ſevere reſtraint; but moſt pleaſant and free, except to thoſe *accuſtomed* to the contrary, and *captivated* thereby; the leaving of which ill cuſtoms, is only difficult; but the *Rules* enjoined (in themſelves) are facil and eaſy to be obſerved.

Quod aſſueſcenti primùm difficile; non erit aſſueto.

Would you ſee without *ſpectacles*, and go without *crutches*, or the help of a *ſtaff?*

Would you lie *eaſie* in your Bed, and *ſleep* away the night? not telling the Clock, and ſpending the time in wiſhing for day.

Would you reliſh your meat with the *ſauce* of your *ſtomach*; and drink with a guſt? would you be *young* in ſtrength, when you are *old* in Years? If you would enjoy the pleaſure of your ſelf, and the real capacity of enjoying all other things: then conſult this following advice, and exerciſe your

reaſon

reason in the advantages proposed; and compare these *precepts* with the *model* of Natures designment; you will find them to run parallel with, and the true Exposition of *natures institutions*: the which not being observed and conformed to, exposeth you to many infirmities, enfeebles nature and abbreviates Life.

Qui medicè vivit, sine Medicis diu vivet:
Qui non medicè vivit, cum Medicis sæpè, sed non diu erit.

He that lives by *Rule* and wholesom *Precepts*, takes the best course of preventing Physick; he's a *Physician* to himself, and needs not the help of others: but they that live carelesly and irregularly, contemning *Physical Rules*, as unnecessary Observations; shall be constrained to *Physical Remedies*, as necessary helps; and must often resign into the hands of Physicians: which course of life, can neither be *easy*, nor of *long* duration.

But they that desire to live *long*; to see their Childrens Children; to preserve their *youth*, *strength*, and *beauty*; to be free from molesting pains, and loathsom diseases; to preserve their *senses*, and enjoy their *endowments* of mind, to the *extremity* of Age; let them conform and be obedient to the *Hygiastick Laws*, and wholesom *Rules* hereafter prescribed; and they may reasonably expect, what is here proposed for their reward; *Health*, *Vigour*, and *long Life*.

London, From my House in *Wine-Office-Court* in *Fleetstreet*.

E. M.

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SECT.

SECT. I.

The natural Duration; caſual Abbreviation; and induſtrious Prolongation of Mans Life.

IN the *Primitive* Age of the *World*, mans *life* was accounted to be almoſt 1000 *Years:* but after the *Flood*, the Life of Man was *abbreviated* half; and none then attained to the *term* of the firſt *Age*, except *Noah*, who lived 950 Years.

And, after three *Generations* from the *Flood*, their lives were reduced to a *fourth*

of the *Primitive* Age; and their *lives* ordinarily exceeded not two hundred Years.

About *Moſes* his time, the *Age* of Man was yet ſhorter, commonly not exceeding 120 *Years*, which alſo was *his Age* when he died: yet we find upon Record in *Sacred Writ*, and from *Eccleſiaſtical Writers*, that, after *Moſes*, ſome lived 240 and 260, yet that was *rare*; but more *frequently* 120, which was then the *common* Age.

Now the *Age* of Man is reduced to *half* that: 60 or 70 years we count upon.

But although in *general* we find this *gradual declenſion* and abbreviation of mans *Life*, in the ſeveral Ages of the *World*; yet we muſt underſtand, it was not *equally* ſo in all *parts* of the World together; but *places* and *climates*, and the *manner* of *living* of a people, cauſe much *difference* in the *protraction* of their *lives*; that, at the ſame time, ſome people of *peculiar places*, were longer-lived, by a *third* or *fourth* part, then others of another *Climate* or *Region*, as the *Northern* People.

And in *colder* Countreys, they are longer-lived than in the *hot Climates*; and this by reaſon of the *heat* that *opens* the *Pores*, and cauſeth ſo great a *tranſpiration*, that *exſiccates* and *enervates* the body: but a *cooler Air* prohibits and reſtrains ſuch *immoderate*

moderate transſpiration and exhauſtion; keeps the *ſpirits* vigorous and *united*; and preſerves the *alimentary Juyces* of the body from too frequent and *immoderate exſudation.*

If we examine into the *Ages* of other *Creatures*, we find little difference in their *durations*, to what they were in the *Primitive* Times, and *infancy* of the World; who, keeping to the *Rule* of *Nature* implanted in them, do preſerve their *Beings*, and degenerate little from the *integrity* of their *Durations*, allotted to them from the *beginning.*

Now why Man's days *ſhould* be thus *abbreviated* and ſhortned from what they were and the *term* of his life reduced to ſo ſhort a *continuance*, gradually declining in the ſeveral *Ages* of the World; is fit matter to inquire into.

The *cauſes* of the *abbreviation* of mans *life* will appear, if we *compare* the manner of our *living* now, with that of the *firſt Age* of the World; and from thence, how every *generation*, have *worſted* themſelves by a *degenerate* condition of life, *unſutable* to the *inſtitutions* of Nature.

And ſince we muſt of neceſſity allow and admit of *hereditary infirmities*, and *traductive* debilities of Nature; we cannot but

exſpect (unleſs by *great reformation* of the injurious *cuſtoms* and *vices* of theſe latter Ages) but that *we* and our *poſterity*, ſhall *degenerate* yet ſtill into a *worſe* and *ſooner-fading* ſtate of life. For, as the *principles* of our Nature are *more infirm*, tainted, and *debauched* from our Parents and Progenitors, than *thoſe* of former *Ages*, of more *vigour*, *ſoundneſs* and *integrity*; ſo they are likewiſe *more propenſe*, and liable *worſe* to be *depraved* and degenerate; and conſequently of *ſhorter duration* and continu*ance*.

Now if we inquire into the *condition* and *manner* of *living* of the *Antients*, comparing with the *cuſtoms* and *faſhion* of this *Age*; we ſhall find ſo much *difference* and *irregularity* from the appointment and *injunction* of Nature, that may give full ſatisfaction to the *Quæry* and matter in hand.

In the *infancy* of the *World*, Man provided and ſought after the neceſſary *requiſites* for his *Being*, and was contented with a *competent ſubſiſtence* which Nature did *purely* require: but in *proceſs* of time, Man was not ſatisfied with the *bare reparations*, and *neceſſary props* of Nature, moſt wholeſome and *conſervative* of his *Being*; but hunted after *variety* and *exceſs*, to pleaſe and gratifie his *ſenſitive Appetite*. Thus one *Age* taught

taught *another* to be irregular and *diſordered*; and ſtill dictated *novel Inventions* to the ſucceeding Generation, to fill up and perfect what their *Predeceſſors* had prompted and begun; whoſe lives were not *long enough* to lay a *compleat platform* of debauched Nature, but muſt *tranſmit* their *ruining practices* to the following Ages to *imitate* and *compleat.*

Hinc illæ lachrymæ, --- Thus, and after this manner, by ſuch means, is *mans life* beſet with many *cruciating maladies*, which have *ſhortned* the days of his abode here; and, in *latter Ages*, acts but a *ſhort* part upon the *ſtage* of the *World.*

And this is procured, firſt, by the *variety* and *exceſs* in *meat* and *drink.*

Secondly, By *unſeaſonable* and *immoderate ſleeping* and *watching*; turning *day* into *night*, and *night* into *day.*

Thirdly, By *ſluggiſh* and unwholeſome *eaſe*, inſtead of due *exerciſe* and *motion:* or *toyling unſeaſonably*, and *wearing* out the *body* when it requires *natural reſt* and refreſhment.

Fourthly, By *living* in *unwholeſome* places, ſucking in *noyſome deſtructive Air*; preferring *profit* and by-*intereſts*, before *health* and long life.

Fifthly, Indulging *Venus* too much, by

immoderate and too *frequent* repeated *acts*; thereby *enervating* all the *faculties*, *diſpiriting* and *waſting* the body.

Sixthly, By *wearing* and *fretting* the *mind* with various *paſſions*; changing from one *exceſs* to another, and *wracking* the *body* with ſeveral *diſturbing moods*, and *paſſionate humours*.

Seventhly, By *exhauſting* the ſtrength, in a *prodigal expence* of the *vital ſtream*, with *frequent* and unneceſſary *Phlebotomies*.

Eighthly, By *infecting* the body, and ſtamping *exotick impreſſions*, too frequently, with the common *virulent purgatives*, that alienate the *craſes* or *ferments* of the parts; and ſuch like injurious *Drugs*, not rightly *corrected*; and ill-*prepared* Medicines, that bring *detriment* and *damage* to the body by their uſe.

Laſtly, To theſe may be added the *injurious mannagement* of *Infants*, by *careleſs* or *ignorant Nurſes*; and *fond Mothers* greatly injuring their Children by a *deſtructive indulgence*, and erroneous *affectionate uſage*, in the ordering and *educating* them, who for the moſt part live not ſo long as others.

Having ſet forth how *mans Life* hath declined, and *ſhortned* in the ſeveral *Ages* of the *World*, and pointed at the chief *procuring Cauſes*, of ſuch *abbreviation* and change,

(which

(which hereafter we ſhall proſecute more fully) it remains to tell you how this *evil* may in part be *remedied*, and ſomething *regained* that hath been *loſt*, and is ſtill upon the *loſing* ſide, except *recovered* by a more *diligent* and *prudent courſe*.

And here I muſt *premiſe* a few things before I come to the *point*, preſcribing the *Rule* to walk by, and means for attaining *long life*.

All *the Creatures* have their *definite* times of *duration* allotted them by Nature, ſome *longer*, others a *ſhorter* term: and this from the *principles* of their *compoſition* and *ſeminality* from whence they ſpring.

In the *Mineral Family*, we find the *longeſt* durations; being *ſolid*, *denſe bodies*, of more *ſimple* natures, and *homogeneous*; do therefore preſerve their Beings *longeſt* from ruine and diſſolution.

Vegetables are of a *ſhorter duration*, yet not all alike; ſome *preſerve* their Beings *hundreds* of years, as the *Cedar* and *Oak*: Others continue but a *few years*; ſome a *year*.

Amongſt the *ſenſitive Creatures*, we find that ſeveral *ſpecies* have their *peculiar* durations, which in the common *courſe* of nature are obſerved to continue; ſome a *longer Age*, others a *ſhorter*.

The *Mineral* is ſloweſt in riſing to *maturity* and perfection, but continues *longeſt* in that *ſtate.*

The *Vegetable* (in the generality) is *quickeſt* in the *aſcent* to the *top* of perfection, but keeps not its ſtation long: ſome whereof fade and wither every *year*, but renew their *verdure* again at the *Spring*, until a *few years* hath ſpent that *ſeminal* power and fertil blooming virtue.

The *Senſitive Creatures* and perfect *Animals*, are ſlower in their *riſe* to perfection; which having attained, ſtay but a *while* in that full ſtrength, do *gradually* deſcend again, decline, and periſh.

So that all *living Creatures* by nature have their *riſings* and *ſettings*, and *definite* times *fixed* for their growth and *duration.* From their *beginning* they have a *gradual aſcent*, until they have attained the *vigour* and *exaltation* of their Natures; and having gained the *top* of their *perfection*, they ſtay not *long* there, but *gradually deſcend* again, and are *degraded* of the *honour* and *perfection* of their Natures, and tend to their *ruine* and *diſſolution.* Nor are *Creatures* limited *alike* to the ſame *duration*, but do *extend*, and are *ſhortned* variouſly, according to their *Principles* and Foundation of *Being*, as Nature hath furniſhed them with a proviſion

permanent

permanent and *ſutable* for ſuch a *duration* and *ſubſiſtence.*

Now of all *Creatures*, we find Man moſt *uncertain* in his *being* and *continuance*, (although the *Age* of Man be limited to ſixty years) and is moſt liable to *alteration* and a *periſhing* ſtate, upon theſe four accounts.

Firſt, Becauſe Man *derives* from his *Parents* by a *ſeminal propagation*, and *inherits* the *Diſeaſes* of their *vitious* depraved Natures, *radicated* in him: to which his own *enormous* acts being added, do *multiply* and heighten the *corruption* of his *Nature*; hence the *ſucceeding* Generations become more *degenerated*, *infirm*, *diſeaſed*, and conſequently of *ſhorter* duration than the former.

Secondly, For that the *ſtructure* of his Body, is the moſt *wonderfully* contrived of all the *Creatures*; contains the *greateſt curioſity* and variety of *machination*; ſuch admirable *Conduits* and *Contrivances*; ſuch *Offices* and places of *elaboration*, *ſubſervient* to each other, and *communicable*: that therefore this *Machine* is moſt *difficult* to keep in *order*, and ſooneſt put out of *frame.*

Thirdly, In that he does *require*, and uſe more *variety* of *ſupports*, and neceſſary *requiſits* to preſerve and *ſupply* him; and therefore *more ſubject* to errors, failings, and *diſcompoſure.*

Fourthly,

Fourthly, Becauſe Man *wilfully*, *careleſly*, or *ignorantly*, does not *regulate* and govern himſelf, according to the *Law* of *Nature* dictated to him; but *deviating* from thoſe Rules of *preſervation*, does *diſcompoſe* the regular *Oeconomy* of his Body, and introtroduce *various Diſeaſes* and diſorders; which *precipitate* Nature in the *current* and courſe of life, that otherwiſe more equally and evenly would glide on: and ſometimes, by *violence* offered to Nature, in ſome ſtrange *unnatural* actions and *exorbitancies*, the life is *forced* out, and death oft *procured*.

Now other Creatures are ſo tyed up to the *Rule* of Nature, which they cannot but *obſerve* for their preſervation both *individual* and *ſpecifick*; and have not a *power* of *electing good* and *evil* to themſelves; but *naturally* and *ſpontaneouſly* do proſecute that which is proper and *conſervative*, and avoid what is *noxious*.

But Man having a greater liberty by the *prerogative* of his *rational Soul*, does make his *choice*, and wanders amongſt varieties both *good* and *evil*, and often deceives himſelf, chuſing what is deſtructive to his *Being*: So that breaking the *Law* of *Nature*, which he ought to obſerve as *Bounds* and *Rules* to his actions, making them *ſa-*

native

native and *preſervative*; does on the contrary *alter* and *change* thoſe neceſſary *appointments* and *ſupports*; renders them *deſtructive* by his *irregular incongruous* uſe, *vitious* cuſtoms, and *imprudent* choice.

The moſt *conſiderable things* to be obſerved by Man, as *conducing* and *tending* to the *lengthening* or *ſhortning* of his life, according to their *management* and procurement, well or ill, do fall under theſe Heads.

Meat and *drink*; *place* of *abode*; *ſleep* and *watching*; *exerciſe* and *reſt*; *excretions* and *retentions*; *paſſions* of *mind*; all *uſages* and *cuſtoms*.

In the moderation, uſe and choice of theſe (which particularly hereafter ſhall be handled) conſiſts the *length* and *brevity* of life, *per modum aſſiſtentiæ*, and as *cauſa ſine qua non*; being auxiliary *requiſites*, and neceſſary *ſupports* of life, appointed by Nature for the *continuation*, *aſſiſtance* and *preſervation* thereof.

But the *length* and *brevity* of life, *fontaliter & radicaliter*, conſiſts in the fundamental *Principles*, and *vital powers* variouſly *radicated* and planted *ab ortu*, in man's *generation* and *fabrication*. But this being not in the choice and power of man to alter or change, we ſhall proſecute upon the former Heads.

Man conſiſting of *Soul* and *Body*; and this

this body compounded of *heterogeneous* and diſſimilar parts, *deſtinated* to various actions and offices, dependent in *Being* and conſervation; will neceſſarily require *variety* of *aſſiſtance* and *ſupply*, proportionable and ſuiting to their ſeveral *purpoſes*, *faculties*, *properties*, and *temperatures*; in *matter*, *manner*, *times*, and *order*; as well for their maintenance and ſuſtentation in the integrity of their *actions*, *offices* and *duties*; as conſtitutional *diſpoſitions* and *Craſes*; peculiarly *conſervative* of themſelves, *reſpectively* and *conſequently* of the whole.

And by the *Law* of *Nature* (being ſubject to corruption and diſſolution, through the *fragility* of *conſtitutive* parts, *connexion* and *fabrication*) is bound to obſerve *Rules*, *Orders* and *Cuſtoms* moſt conſonant for preſervation and continuance in *Being*.

Now if there be a *diſproportion* or *unfitneſs*, in the *matter* or *quantum*; or *irregularity* in the *manner*, *times*, or *order* of the auxiliary *requiſites* and *conſervatives*; contrary to what the *Law* or *neceſſity* of his Nature *requires* and *commands*; there ariſe *Diſtempers*, *Ataxies* and diſcord, the *præludiums* to ruine and diſſolution.

And this body being in a *continual flux* and *reflux*, converſant in *viciſſitudes* and *variations* of *oppoſites*, *diſſimilars*, *contraries*, and

and *privations*; as *heat* and *cold*, *ſiccity* and *humidity*; *filling* and *emptying*; *reſt* and *motion*; *ſleeping* and *waking*; *inſpiration* and *exſpiration*, and the like; this body could not ſubſiſt amidſt theſe *various ſubalternations* and changes, if they were not *bounded* and *regulated* by *due* order of *ſucceſſion* to *fit* and convenient times; that they might not claſh, *interfere*, and *encroach* upon each others priviledges, due *times* and *proprieties*.

If *heat* exceeds; the natural *moiſture* dries up, the *ſpirits evaporate*, and the body withers.

If *cold*; the faculties are *torpid* and *benum'd*, the *ſpirits* being frozen up to a *ceſſation* from their duties.

If *moiſture* prevails; the *ſpirits* are clogged, *ſuffocated* and *drowned* in the *chanels* of the body.

If *ſiccity* and *dryneſs*; the *organical* parts are ſtubborn, *unpliable* and *uncapable* of their regular *motions* and due *actions*; the *vital ſtreams* being drunk up that ſhould *irrigate*, refreſh, and ſupple them.

Were the body always *taking in* and ſending nothing *forth*, it would either *increaſe* to a monſtrous and vaſt *magnitude*; or fill up, *ſuffocate* and ſtifle the *ſoul*: were it always in *excretion* and *emiſſion*, the body

dy would *waſte* away and be *reduced* to nothing.

Nor is the receiving *in* of any thing, *ſufficient* and *ſatisfactory* to the body for its preſervation; but *that* which is *appointed* by Nature, *proper* and *ſutable*: nor *emiſſion* or *ejection* of *any* thing, but *that* which is *ſuperfluous* and *unneceſſary* to be retained.

If *Sleep prevails* contrary to the *Law* of *Nature*; the body in a *lethargick ſoporiferous* inactivity, ſtupefied and *ſenſeleſs*, lies at the gates of death.

If *Watching* exceeds the limits, tranſgreſſeth and *ſteals* away the due time for *ſleep*; the faculties are *debilitated* and enervated, the *ſpirits tired*, worn out, and impoveriſhed.

If *Inſpiration* were conſtant without *intermiſſion*; the body would *puff* up and be *blown* like a Bladder.

If *Expiration* were continual; the ſoul and ſpirits would ſoon *quit* their habitation and come forth.

If always *Exerciſed* in *motion*; the body would *pine* and *wear* away: if always at *Reſt*; it would *corrupt* and ſtink.

There is a *rule* therefore, *proportion*, *meaſure* and *ſeaſon*, to be obſerved, in all the requiſite *ſupports* and *auxiliary* helps, *belonging* to our *preſervation*; and by *how much*, or often, any of theſe neceſſary *alternative* ſucceſſi-

ſucceſſions are *extravagant* and *irregular*, exceeding the *bounds* and *limits* preſcribed by Nature, and *juſtling* out the *ſucceſſive* appointed *action*, *duty*, or *cuſtom*, from its *ſeaſonable* exerciſe and *due* execution; by ſo much is the *harmony* of Nature diſturbed, *vigor* abated, and duration *ſhortned*, by theſe *jars*, *diſcords* and *encroachments*.

The *thwarting* and *croſſing* of Nature in any thing ſhe hath enjoyned, either in the *ſubſtance* or *circumſtance*, is *violence* offered to Nature; and is *deſtructive* more or leſs according to the *dignity* or *quality* of the thing appointed.

For, Nature was not *ſo indifferent* in the inſtitution of theſe *duties* and *cuſtoms*, that they might be *done* or not *done*; or ſo *careleſs* and *irregular*, to leave them at your pleaſure, *when* and *how*; or to be uſed *promiſcuouſly* and *prepoſterouſly* without *order*, at the liberty of your *will*, *fancy* and *occaſions*.

And, as you may ſee in all other creatures, *exactneſs* of *rule*, *method* and conſtant *order* impreſſed upon, and *radicated* in their natures, by which they act *always* ſutable, regular, and conſtant: you may not imagine ſo *choice* and *exquiſite* a piece as *Man* is, to be left without a *Law* and *Rule* to *guide* and *ſteer* him in the neceſſary actions concern-

concerning *Life*; and that he ſhould *rove* in *uncertain*, *unconſtant*, *unlimited* quantities, times, orders, manners, and the like; but is *bounded* and *reſtrained* upon *penalties* and *forfeitures* of *Being*, *well-being*, and *long-being*; to the nice and ſtrict *obſervance* of theſe *laws* and *cuſtoms* neceſſary for the *tuition* of *Life*, and *defence* of humane frailty.

As *moral* good *actions* are placed in a *mediocrity* between two *vitious* extreams; ſo *natural* actions and *auxiliary* requiſites, *conſervative* of life, have their *golden Mean*; digreſſion from which, on either ſide, leads to ruine and deſtruction.

Too much *Sleep*, or *too* little; *too* much *Meat* and *Drink*, or *too* little; *too* much *Reſt*, or *too* much *Motion*; *too* much *Air*, or always *cloſe* pent up; *too* great *Excretions*, or *too* long *Retentions*; *too* much *Heat*, or *too* much *Cold*; either of the extreams lead to ruine.

And as *Nature* hath not appointed *any thing*, or *every thing* to be food, but *this* and *that*; ſo likewiſe not at *any time* to be received, not in *any quantity*, after *any manner* prepared, or in *what order* you pleaſe; but *proportionable*, *ſuteable* and *convenient*.

As there is *variety* of *diſpoſitions* and *inclinations* of mind agreeing with, and liking

ing one thing; but *disagreeing*, *resisting*, and *disliking* another: so is it in the *variety* of *bodies* and *food*: one *body* is of this *constitutional* propriety, temper and appetite; will suite and agree well with this *meat*, and *disagree* with another; for if all *meats* were *convenient* for *all* bodies, to be used *promiscuously* without *choice*, how comes it to pass the *antipathy*, *resistance*, and *abhorrency* of some *bodies* against some *particular meats*? And this not from a *fancy* and *conceit*, but so radicated in the *constitution*; that if it be eaten, though *unknown*, shall produce *Fluxes*, *Vomitings*, *Swoonings*, and such like effects.

From hence is manifested the *opposition*, *disagreement*, and *distance* between this *constitution* and this kind of *meat*; which being so great, that the *dislike* and *discordancy* appears presently; other *disagreements* which are in a *lower* degree of *opposition*, do not manifest themselves *immediately*, yet they produce ill *effects* in the body, *plus minus*, *pro viribus*, some Disease or Distemper, which discover themselves *gradually*, at *times*, *seasons*, and *occasions* given: If you acknowledge the former, you must admit of the latter, the reason is, *à majori ad minus*.

As *Sleep* is appointed by Nature, to *re-*

fresh the spirits, and repair lost strength; so the *time* for *sleep* is appointed and limited; not when you please: the *Sun*, that glorious Light, was not made for you to *sleep* by; nor the *night* for sports, and revels, or lawful business, but for *rest*.

Nature does not only command *what* to be done, but *when*; *how much*, *how long*, after *what manner*, in *what order*: the *modification*, *circumstances* and *requisite qualifications*, as well as the *thing* it self, are to be regarded.

And therefore by a diligent *inquisition*, and curious *speculation* into the *works* of Nature, you may as much *admire* the *manner* of *preservation*, *government*, *order*, *weight*, and *measure*, *regular vicissitudes*, *alternations* and *successions*; as the *excellency* and *contrivance* of the things themselves in their *creation* and *generation*.

Whatever is appointed by Nature as *necessary* for *conservation* and *support* of *Being*, though never so good; yet if it be *unseasonable*, out of *course*, *immoderate* in *quantity*, *quality*, or *duration*; it alters the *property* and *intention* of Nature; *converts* good *purposes* to bad effects.

We say, Every thing is best in its own kind; and of *continuance* in its own *Element*: and *Nature* is most chearful, vigo-

rous

rous and durable in the *course* and *method* of her own *injunctions*: but being put by, thrust out of her own way, is not of *long duration*: the Birds cannot live in the *Sea*, nor the Fish upon the *Land*; nor your *Nature* continue long in an *unnatural way* against her self.

Are you composed of *natural principles*, and will you not live conformable to what you are? Do you not live by *Natures* assistance and *natural means*, and do you think to continue long in a *Counter-motion* against the nature of your Composition?

They that invert Natures course, preposterously, promiscuously, and incongruously using the necessary *conservatives* of life; not only are deprived of their benefit, but also receive a *positive hurt*; disordering the constant *regular motions* in the body, and discomposing the *harmonious* and *sociable* assistance of the parts in their Offices to each other.

There is a *rule* therefore, *method*, *measure*, and *season*, in all the requisite *supports* and auxiliary *helps* belonging and necessary unto life, or natural *actions* and *customs* whatsoever; which duly observed, are of much *advantage* for the *preservation* of the body in its true *natural state*, *vigor* and

prolongation of *Being*: but otherwiſe, *immethodically* and *inordinately* uſed, diſturbs *Natures courſe*, *uniformity* and *regularity* of operations; raiſeth unnatural motions, *commotions* and *ceſſations*; introduceth *diſorders*, and *diſjoins* the frame of Nature; accelerates and haſtens the *diſſolution* of the body.

SECT. II.

Of Health, and the Excellency thereof.

DIU & bene valere; To live *long* and in *health*, ſaid *Plato*, is the beſt thing in the World: and *Thales Mileſius*, one of the ſeven *Greek Sages*, being asked, Who was the *happy Man?* Anſwered, He that hath a *healthy body*: preferring *health* before *riches* and *honours*, or any *earthly enjoyment*.

The truth of this *Opinion* will beſt be diſcovered and proved, by conſulting with the *ſick man*; who is *beſt able* to judge of *health*, and knows rightly the *value* of it: *Experimentally* he hath found, that a *Crown* and *Scepter* give no *content*, nor *eaſe* to a

pained languiſhing body: and *beauty* brings no *pleaſure* to a *ſick Bed:* and *dainty Diſhes* affect not the *diſtemper'd Palate* with delight: Nor the *ſweeteſt Muſick* can recreate a *reſtleſs faint-ſick-man*: but the enjoyment of *health alone* is more *ſweet* and *pleaſant*, and far more *deſirable* than *all theſe* without it.

Yet who is *he* that values *health* at the *rate* it is *worth?* Not *he* that hath it; *he* reckons it amongſt the *common ordinary* enjoyments; and takes as *little notice* of it, or *leſs* regards it, than his long-*worn Cloaths:* perhaps more *careful* of his *Garments*, remembring their *price*; but thinks his *health* coſts him *nothing*; and coming to him at ſo eaſie a *rate*, values it accordingly, and hath little *regard* to keep it; is never truly *ſenſible* of what he *enjoyed*, until he finds the *want* of it by *ſickneſs*; then *hoc unum ὑγιαίνειν, health* above *all things* is earneſtly deſired and wiſhed for.

This great concernment, *Health*, falls under a *threefold* conſideration.

Firſt, In its cauſes, from whence it does *immediately* ariſe in the body.

Secondly, In its *effects*, the *conſequents* and *benefits* that *accrue* to us by it; and what is the *ſtate* of a *healthy* man.

Thirdly, The right *courſe* to obtain, and

means to *preserve* this invaluable *treasure*, so long as the *capacity* of *human nature* will admit.

And first, Here we must *distinguish* of *Health*; which may be taken either *strictly*, or *largely*: *Health* in the *strictest acceptation*, admits of no *organical indisposition*, *morbous* effect, or *morbifick Seminary* to abide in the body; that although no *sensible* injury, or *inconvenient* alteration may appear; yet notwithstanding a *person* may be said not to be in *perfect health*: for although the *latent seminaries* of Diseases are not *budded*, do not *sprout* forth so as to be *dolorous*, impedite any *faculty*, or make some *disturbance* or *alteration*; yet they are *planted* in the body, and have a *real Being*: as *hereditary Diseases*, whose *seminaries* are obscured, do not come to *maturity* of *production* until such an *Age* of the Person; or some *irritating occasion* given to *produce* it *sooner* or *later*, as the person is ordered *well* or *ill*, in the *dietetick regiment*.

So likewise, the first *ground-work* and foundation of the *Stone* is not *perceptible*, until some time and progress give it *perfection*; during which *time* that person is not in a *state* of *health* in a *strict sense*. And likewise some *Diseases* do lie *dormant* for a *time*,

time, and discover *nothing* during that *season*, and have their *periodick motions*, wherein they *awake*, and are *stirred* up to shew themselves, upon some *irritating provocations* and occasions given: as the *Epilepsie*, the *Gout*, *Hysterical passions*, and such like, that have their times of *cessation* and *returns*: yet these, during their *intermissions* and *cessations* from hostility, are in *being*; although they do not *act* so as to *injure* and *deprave* any function *sensibly*.

Secondly, *Health* may be taken *largely*, and in the common *acceptation*: as when no *function* is *impedited*, or *sensible alteration* from a good *state* does appear: we say then, Such a man is in *health*. In the first and strictest *sense*, few can be said to be in *health*; but in the latter, many are to be accounted *healthful*. And this is the *state* of *health* understood by *Galen*, *Avicen*, and *Averroes*, in their *definitions* of it: Which imports thus much.

Health is a due *power* and *aptitude* for the exercise and discharge of all the *faculties* in the body: So that when every part and *faculty* perform their duty *regularly* and *vigorously*, that man is said to be in *health*: but when any *faculty* is *impedited*, and part ill *affected*, or *depraved* in its *function*; the man then is not in *perfect health*: So that

the *actions* of the *body* and *mind*, are the chief discoverers of *health* and *sickness*: And here we see that *health* is *seated* in the *faculties*; and does *assurge* or *result* from the *regular* discharge of their *functions*.

As when the appetite is *sharp*; the *digestion* not *sluggish* and heavy: the *belly* soluble; the *senses* perfect, free from *pain* in all *parts*: the *mind* pleasant; *sleep's quiet*; the *spirits* brisk and lively; the whole *body* strong, nimble and vigorous in motion; these are *signs* of *Health*: so that examining all *parts* and *faculties*, when we find nothing *preternatural* or *irregular*; but in every *part* and *faculty* a good *discharge* of their *Office*; then that person is to be accounted in a *right state* of health, so far as is *discoverable* by any *manifest*, or *conjectural sign*.

The *benefits* and *excellencies* of this *health*, are best known to those that have lost it; *Clarendo magis quàm fruendo, quid valeat, cognoscimus*: You that have it and know not how to *prize* it, I'le tell you what it is, that you may love it better, put a higher *value* upon it, and endeavour to *preserve* it with a more *serious*, *stricter* observance and tuition.

Health, is *that* which makes your *meat* and

and *drink*, both *ſavoury* and *pleaſant*; elſe Natures injunction of *eating* and *drinking*, were a hard task and ſlaviſh cuſtom.

Health, is *that* which makes your *bed eaſie*, and your *ſleep refreſhing*: that renews your *ſtrength* with the riſing Sun; and makes you *chearful* at the light of another *day*: 'tis that which fills up the hollow and uneven places of your *Careaſe*, and makes your body *plump* and *comely*: 'tis that which *dreſſeth* you up in Natures *richeſt Attire*; and *adorns* your face with her *choiceſt* colours.

'Tis *that* which makes *exerciſe* a *ſport*; and walking abroad, the *enjoyment* of your *Liberty*.

'Tis *that* which makes *fertile*, and encreaſeth the natural *endowments* of your mind, and preſerves them *long* from *decay*; makes your *wit* acute, and your *memory retentive*.

'Tis *that* which ſupports the *fragility* of a corruptible body; and *preſerves* the *verdure*, *vigour*, and *beauty* of Youth.

'Tis *that* which makes the *Soul* take delight in her *manſion*; ſporting her ſelf at the Caſements of your Eyes.

'Tis *that* which makes *pleaſure* to be *pleaſure*, and delights delightful; without which you can ſolace your ſelf in nothing

nothing of *terrene* felicities and enjoyments.

Having curſorily glanced at the *excellencies* of *Health*, in this ſhort *Narrative* and *Epitome* of its *worth*; it remains we ſhould next draw forth and preſent to your view, the doleful condition of *ſickneſs*, and a *valetudinary* drooping Life: ſhewing you the great difference between that decaying condition, and a chearful ſtate of Health: which *Antitheſis* will prepare and ſtir you up to the reaſonable ſtrictneſs of duty; make you more cautious, and ſollicitous for the preſervation of your *Health*; and to prize it as the *ſummum bonum*, your chiefeſt enjoyment in this Life.

SECT.

SECT. III.

Of Sickneſs, and a Valetudinary State.

IN the preceding Section, having taken a brief *ſurvey* of natural life in the beſt eſtate; graced and adorned with the ſociety of *health*, and its great *Attendants*, the concomitant benefits, *priviledges* and enjoyments: Now take a view of your ſelf when *health* hath turn'd its back upon you, and deſerts your *company*; ſee then how the *Scene* is changed; how you are robb'd and ſpoiled of all your comforts and *enjoyments*.

The *want* of *health* makes food to loſe its wonted *reliſh*, and is become *diſguſtful* and *unſavoury*: the *ſtomach* now refuſeth to receive its daily charge; no longer able to peform the *task*, but deſires a *quietus eſt*, from the office.

Sleep that was ſtretcht out, from *evening* to the fair *bright day*, is now broken into pieces, and *ſubdivided*, not worth the accounting: the *night* that before ſeemed *ſhort*, is now too *long*; and the downy bed preſſeth hard againſt the bones.

Exerciſe now is *toyling*: and *Walking abroad* the carrying of a *burthen*.

The

The body that moved ſo *light*, and readily obeyed the ſteerage of the *Pilot*; is now over-*ballac'd* with its own *weight*, and ſlowly tugs, as againſt the ſtream.

Conjugal imbraces are now but the faint Offers of *love*; the ſhadows and repreſentations of former kindneſs.

The body that had the *magnetiſm* and ſecret attraction of ſouls; may now be approached without loſs; or danger of being ſnared and fettered as a *bond-ſlave*.

The *Lily* and the *Roſe*, that Nature planted in the higheſt *Mount*, to ſhew the world her pride and glory; is now *blaſted* and *withered* like long-blown flowers.

The *Eye* that flaſht as lightning, is now like the *opacous* body of a thick Cloud: that rolled from *Eaſt* to *Weſt* ſwifter than a *Celeſtial Orb*; is now tired and weary with ſtanding ſtill: that penetrated the *Center* of another *Microcoſm*; hath loſt its Planetary influence, and is become obtuſe and dull.

The hollow ſounding breaſt that *echoed* to the chanting *Bird*; and warbled forth delightful tunes; now runs *diviſions* with coughing ſtrains, and pauſes with a deep-fetch't ſigh for *breath*, to repeat thoſe *notes* again.

The *Venal* and *Arterial* Rivulets that

ran

ran with *vital* ſtreams, bedewing the adjacent parts with fruitful moiſture, is now drunk up with *parching heat*; or muddied and defiled with an *inundation* of excremental humors.

The want of *health* converts your Houſe into a *Priſon*; and *confines* you to the narrow compaſs of a *Chamber*; 'tis that which ſours the ſweeteſt and moſt beloved *enjoyments*: 'tis that which *diſunites* and breaks the league of *copartnerſhip* between *ſoul* and *body*; alienates and makes them at *jarrs*; diſcompoſes their *harmony*, and makes them weary of their wonted ſweet ſociety.

A ſick man is like a *Clock* out of order and due motion; which is of little worth or uſe, ſo long as it continues in that condition; ſo is *Man* uſeleſs both to himſelf, and others in ſuch a *ſtate*: one *Wheel* being faulty or defective, puts the reſt out of order and regularity, that depend upon that motion: and one *part* or *faculty* of Mans body being diſordered and irregular; ſeveral others conſent with, or ſhare in the diſcompoſure *more* or *fewer*; as the part is more *noble* and *principal*, commanding ſome chief Region of the Body; or *inferior*, and of a lower *orb*, or private ſtation.

The reaſon of this *ſympathy* and conſent

of

of parts is; First, From the *general agent* and *principle* of life, which is one and the same throughout the whole.

Secondly, Because all the *parts* of *mans* body, though they have their *peculiar* and different motions to themselves and *special properties*; yet they are all concurrent and co-operating; co-ordinately or subordinately, serving to the general design of *Nature*, and maintenance of the whole body; and are so concatenated and linked together, in the *Oeconomy* of office, that their motions are *dependent*, and of mutual Concern for each others welfare.

If the *Foot* complains, the *Head* is busied for its relief: and the *Heart* suffers until the grief be past: and the *whole* man uneasy, until the pain be gone or allayed.

Thus you see that a *diseased valetudinary* state, is a weary and irksom condition: and that *Health* is the pleasure and contentment of *life*, or rather the *life* it self: *Nam vivere non est vita, sed valere:* and since *Health* is of great value, and *sickness* so deplorable and comfortless; I shall shew you how to obtain and preserve the one, and how to defend you from the other; all which is to be done by the ways and means hereafter following.

SECT.

SECT. IV.

The Method and Means for Preſervation of Health.

HEalth, as it is the *reſult* of *Nature* in her *integrity* and *perfection*, is *maintained* and *kept* in that *order* and due *Oeconomy*, by the regular and right uſe of thoſe *natural* ſupports that our bodies daily require and do depend on in *Being*: as *Air*, *Food*, *Sleep*, *Exerciſe*, &c.

Now thoſe things that do *neceſſarily* belong and daily attend us, ought *ſo* to be *choſen* and *managed*, as does beſt *conduce* and *ſute* with the *inſtitution* of *Nature*, to which they are appointed; but if otherwiſe, *unſeaſonably*, *diſorderly* or *immoderately* uſed; they then prove *pernicious* and *deſtructive*, more or leſs, according to the *degree*, and *continuance* of their *irregularity* and *incongruouſneſs*.

Nature hath appointed both *times* and *order*, and ſet a regular courſe, how and when every thing ſhould be uſed in its proper *mode* and *ſeaſon*.

There is a *moderation* alſo *enjoyned*, and *limits preſcribed* by Nature in the uſe of theſe

theſe things, which if we *exceed* and run into *exceſs*, we then put *Nature* out of her *mediocrity* and *equality*; in which *courſe* ſhe cannot long continue; and that continuance alſo with much trouble to us, by *bodily diſeaſes* and *infirmities*, the uſual and frequent *conſequents* of ſuch *irregularities*.

The *Body* of *Man* is as a curious *Engine* or *Clock-work*, moving with divers *Wheels*, and various internal *motions*, ſubordinate to each other, and conducing to the general deſign of the whole; in a compleat order and exquiſite method of contrivance, promoting and moving one another in their *diſtinct Offices*. Now if one *Wheel* goes too *faſt*, too *ſlow*, or *ſtops*; the reſt that depend upon that *motion* alſo, are *diſordered* and move *irregularly*.

So is it in the *Body* of *Man*: If the *Stomach* be clogged, and the digeſtion ſluggiſh; the ſupply from thence will not come in due time to the other *faculties* to operate upon: and if the *Chyliferous* matter ſent from the *Stomach* be not well *tranſmuted* and *qualified*, the reſt of the digeſtive *faculties* cannot *ſo well* perform their task, becauſe the *alimentary* matter is not *tranſmitted* to them *proper* and *ſutable*, but *imperfect*, *aliene* and *degenerate*.

Moſt men *experimentally* and *ſenſibly* know;

know; that *meat* and *drink* tranſgreſſing either in quantity or quality, or unſeaſonably taken, does abate and injure a good *Stomach*, and depraves the digeſtion: which defect redounds to the detriment of the *whole*, and all the body ſuffers by it, and every *faculty* in time will ſhare in the *prejudice:* So that of neceſſity there muſt be *rules* obſerved, and *bounds* ſet in the uſe of theſe things, without which mans *body* is ſoon put out of frame, and the *regular Oeconomy* thereof diſcompoſed and diſordered.

To prove and illuſtrate this farther by inſtance: freſh *Air* is neceſſary to *ventilate* the body, and chear the *ſpirits* of man; and he that is *pent* up within *doors*, is deprived of that great enlivener and refreſher of *Nature:* but on the contrary, he that is expoſed abroad to the *night Air*, is as much damaged as the other; and both prove *injurious* and *deſtructive:* So that although the open *Air* be *good* and *neceſſary* for the *healthful being* of Man; yet not at all *times*, not in any *condition*, and upon any *terms*; but *ſutable* and *convenient* with the *ſtate* of our bodies, as *Nature* hath *appointed* for you, and not otherwiſe.

So likewiſe for *Exerciſe* and *Reſt*, *Method* and *Rule* is to be obſerved: for if

there be not *ſeaſons* allotted, and a *moderation* uſed in theſe; they both are *deſtructive*, though in a *contrary* way, and by *different mediums.*

To *ſleep* when you ſhould *wake*, or *wake* when you ſhould *ſleep*, are *both* injurious and impairing of *health:* to *invert* the *order* of Nature, by *ſleeping* in the *day*, and *watching* in the *night*, is *incongruous* and *unſutable* with your bodies; becauſe it *croſſeth* the *deſignment* of *Nature.*

When the *Sun* riſeth, the ſpirits of Men are then moſt *apt* and *fit* for Action; are then moſt *lively*, *brisk* and *chearful* in their *functions:* but when the *Sun ſets*, and the *Air* is cloathed with *darkneſs*; the *ſpirits* then begin to *droop*, grow more *dull* and *heavy*, incline to *reſt*, *retirement*, and a *ceſſation.*

Now to *ſpur* up and *rouze* the *ſpirits*, when they naturally would be taking their *eaſe* and *reſpite*; or laying a *clog* upon them, by your *ſluggiſhneſs* and *ſomnolent poſtures*, when *Nature* calls upon them for *action*, (by darting the *glittering light* through the *Air*, with which they are *affected* and *raiſed* up) theſe are great *injuries* and *affronts* to Nature, in acting *counter* to her *commands* and *inſtitutions*; for which you muſt ſuffer the *penalty*; and that

that is the *forfeiting* your *health*, for this *unnatural* diſobedience, and theſe *irrational* courſes.

Theſe *Precautions* and *Rules*, I will aſſure you are not our *inventions*, to *curb* your darling *inclinations*, and *reſtrain* you of your juſt *liberty*; but they are the *Inſtitutions* and *Law* of *Nature*, enjoyned to be *obſerved*, for your own *preſervation* and well-*being*; and as *bounds* ſet to *check* your *extravagant pernicious actions*; and all for the *tuition* and *ſafety* of your *life* and *health*; and to *preſerve* the *regular harmony* through the whole *courſe* of *Nature*.

And although it be an old ſaying, as *fooliſh* as *common*; *Qui Medicè vivit, miſerè vivit*; He that lives ſtrictly by rule, lives miſerably: yet I muſt affirm the *contrary*, grounded upon pure *reaſon*, and the preceding *diſcourſe*; that he which does not obſerve the *injunctions*, the due *method* and *regular courſe* of *Nature*; does both *ſhorten* his *life*, and takes away much of the *pleaſure* of it, by procuring an *uncomfortable* and *unhealthy* body.

I know, Every of you would live *long*; but eſpecially in *health*: you would fain *continue* and *prolong* your *youth*; your *beauty* and *ability* of *parts*: you are *frighted* at the thoughts of a *wrinkled face*, or a

reſtleſs bed; an *unwholſom diſeaſed* body, and a *decripid loathſom* old *Age:* But yet you will not avoid theſe *evils* that you ſo much *fear:* you will not take the *pains* to *prevent* them, and *ſecure* your ſelf: you rather take *more pains*, and undergo *more trouble* to *procure* them, than there can be in *avoiding* them: nay, you loſe the true *pleaſure* of your *life* to *purchaſe* theſe *Inconveniencies.*

But what *thoſe* things are, which ſo *warily* and *chiefly* you are to *obſerve*, (wherein *conſiſts* your *health* and *well-being*) have now been *hinted* but generally; the due *method*, *courſe*, and *cautions*, you are to take in the *uſe* of them, particularly; ſhall be *handled* in their due *place*, and *order* following.

SECT.

SECT. V.

The choice of Air, *and Places of Abode.*

Shewing the benefits and injuries that ariſe from different Air.

AIR is ſo neceſſary to *Life*, that without it we cannot ſubſiſt; which ſurrounding us about, and being continually ſuckt and drawn in, muſt needs *affect* the *body* with its conditions and properties; and by obſervation you may find your *Body*, by the various conſtitutions and changes in the *Air*, to be variouſly affected, well and ill diſpoſed; of which, *infirm parts* are moſt ſenſible, that they *prognoſticate*, before an alteration come.

The *mind* alſo, by the mediation of the ſpirits, is drawn into conſent, and hath its diſpoſitions and variations from thence: When the Air is cloſe, thick and moiſt, the *ſpirits* are more dull, heavy, and indiſpoſed; but at the appearance of the *Sun*, and a ſerene *Skie*; the *Spirits* are unfettered, vigorous and active; the *mind* more chearful, airy and pleaſant.

The *Spirits* are of an *ætherial* Nature; and therefore do much *ſympathize* with the preſent conſtitution, and change of *Air*: for, from the *Air* drawn in by the motion of the vital parts, are the *vital ſpirits* ventilated, and the blood volatized; therefore the pureneſs of the *Air*, makes much for the purity of the ſpirits, and maſs of blood.

A groſs impure and noyſom *Air*, obtunds and deads the *ſpirits*; makes a ſlow *Pulſe*, obſtructs the Pores, and hinders ventilation; generates ſuperfluous humors, and cauſeth putrefaction.

A ſerene, ſweet, thin *Air*, perfumes and purifies an unwholſome *body*; cheriſheth the heart; makes a lively pulſe; and much enliveneth the *vital ſpirits*; rarifies and volatizeth a groſs coagulate blood; opens the pores for tranſpiration of putrid and offenſive vapours, acuates and ſharpens the *Appetite*, and helps digeſtion.

The beſt *Air*, and moſt agreeable to temperate bodies, is in temperate Climates, for *heat*, *cold*, *wet*, and *dry*; not ſubject to ſudden and violent changes, as in ſome parts of *America*, and other Countries very frequent; not groſs and turbulent, infected with putrid vapours and noxious exhalations; from ſtinking *Ditches*, *Lakes*, *Bogs*, *Carrions*, *Dunghills*, *Sinks* and *Vaults*; for

for which cauſes great Cities, and the adjacent places are not ſo healthful, nor the people ſo long liv'd.

Change of *Air* ſometimes is very neceſſary for the conſervation of *health*, and the recovery of *it* declining and loſt: for, temperate *bodies* by an intemperate *Air*, ſhall gradually and in time become *intemperate:* intemperate bodies, by the contrary intemperate Air, ſhall be reduced to temperature; at leaſt, ſhall conduce much, and be very *Auxiliary* for the reduction. Therefore bodies declining from exact temperature, are beſt preſerved in that *Air* oppoſite to their declenſions; as *cholerick*, hot and dry bodies, in a moiſt and cool *Air*; Phlegmatick, cold and moiſt bodies, in a dry and warm *Air*.

It is not therefore of ſmall *moment*, in what place you live; and more eſpecially ſuch, who labour of, or are more ſubject to, any *pectoral infirmity:* for the Lungs being of ſo tender a ſubſtance and porous, continually drinking in the *Air*; are moſt apt to receive impreſſions from it, according to the properties it is pregnant with, and infeſted; and many diſeaſes of the *breaſt* ariſe from this ſole cauſe; and many exaſperated by it and continued.

Hence it is, that *Aſthmatick*, *Phthiſical*

and *Conſumptive* perſons ſhall not be cured in ſome places, but may have cure in another.

Be cloathed according to the *clemency, ſeaſon,* and *temperature* of the *Air*, your *Age*, and *habit* of body.

Lean thin bodies, and pervious, (*corpora raræ texturæ*) and whoſe skin are looſe and lax; may wear thicker cloathing, becauſe ſuch are more perſpirable, do *magis emittere & tranſpirare*; and are alſo more penetrable and ſubject to injury of the *Air*.

Fat and fleſhy people, and whoſe bodies are *ſolid, firm* and *hard*; are more impenetrable and impervious, and may wear thinner Garments.

Infants and *Children* lately cheriſhed in the ſtove of the Womb, being of tender ſoft bodies, are eaſily expoſed to the prejudice of the Air.

Vigorous *youth*, and *middle Age*, being accuſtomed to all weathers, whoſe ſpirits abounding, do ſtrongly reſiſt and keep out the aſſaults and injuries of an offenſive *Air*; may beſt indure hardſhip.

Old Age, whoſe natural heat is abated, and ſpirits exhauſted; ſtands in need of good defenſatives againſt external cold, and to cheriſh internal heat.

Obſerve the *ſeaſons* and *changes* of the *Air*,

Air, and be then moſt careful; for at ſuch times you are in moſt danger to exchange *health* for *ſickneſs:* hence it is that *Spring* and *Autumn* abounds moſt with Diſeaſes; the *Air* then aſſuming new properties oppoſite to its former conſtitution; ſets new *impreſſions* upon our *bodies*; which occaſions the various *æſtuations*, and turgid *fermenting* of humours; producing divers ſymptoms according to the variety of their nature, the organical difference, office, and conſtitution of the ſeveral parts.

The *Sun* being riſen, and the *Air* clear; open your Chamber-Windows, that the freſh *Air* may perfume your *Room*; and the cloſe *Air* and incloſed Vapours may go forth.

Bad ſmells and putrid vapours being drawn in with the *Air*, are very injurious to the *Lungs* and *vital parts*; contaminating the ſpirits, and impreſſing upon the Craſis of thoſe parts their *tetrid* nature; are oftentimes the original of a *Conſumption*; and, if the *Lungs* be weak and infirm, are more apt to receive prejudice than others.

But *fragrant ſmells*, refreſh and chear the vital ſpirits, and are very wholſome, breathing forth the vertue of thoſe things from whence they do proceed.

Be

Be not late abroad, nor very early: for before Sun riſing, and after ſetting, the *Air* is not ſo good, being then infeſted with noxious vapours; until the *radiant* influence of the *Sun* diſpels and purifies: and thoſe whoſe cuſtom it is to be often abroad at ſuch times, are moſt frequently moleſted with *Rheums*, and *Rheumatick* Diſeaſes; of which their declining years will more evidently manifeſt the prejudice.

Likewiſe in *moiſt, foggy dark weather*, 'tis better being within, than abroad; and if it be a cool ſeaſon, good fires, and fragrant fumes are then both pleaſant and very wholſom.

Be frequent abroad in the Fields, when a *clear Skie* invites you forth, and let the freſh *Air* fan you with its ſweet breath; but more eſpecially in the *morning*; the *Air* is ſofter and more pleaſant than your Bed, and ſure I am, far more wholſom.

Temperie Cœli corpuſq; Animuſq; juvatur. Ovid.

In the choice of *places* to inhabite and dwell in; theſe things are to be conſidered *principally.*

Firſt, The *Climate*; that it be temperate, and ſuting with the *nature* of the perſon; for ſome perſons may agree well with one Climate, with which others cannot: *cold* and

and *moiſt* bodies, agree beſt with a *warm* and *dry Air*; *hot* and *dry* bodies, with a *moiſt*, and *cooler Air*.

Secondly, The *ſituation* of the place, and ſoyl is to be noted; for as much as, *low*, *wet*, and *mariſh* Lands, are not ſo wholſom to inhabit, as *gravelly* Plains, and *dry Highland* Countreys.

Thirdly, In relation to *Country* and *City*, regard is to be had; and here the *Country* does prevail over the *City* for Health; and is to be accounted the beſt place of abode: The continual ſmoke and annoyances that are inſeparable from great *Cities*, make thoſe places to abound more with infirm and ſickly people.

Fourthly, The *Waters* that ſupply a place, do make it better or worſe to live in, as they are *good* or *bad*; Water being of ſo conſtant and general uſe, is much to be regarded, though little taken notice of; and procures many diſeaſes from the *variety* of its *nature*; being *impregnated variouſly* from the *Earth* it paſſeth through; or from *accidents* that happen to change it from its natural properties; by the admixture of any *filth*, *carrion*, or what elſe ſhall fall into it; and therefore *River Waters* that lie open to ſuch injuries, are much to be ſuſpected of unwholſomneſs. And ill

water

water is a great procurer of the *Scurvy* in many places: as *Pliny* relates; that *Cæsars* Army, by drinking of *bad Water* but a few days, had the *ſymptoms* of that Diſeaſe.

The commendations of a place, in relation to *health* and *long life*, are theſe: A *temperate Air*, *dry*, *ſerene* and *clear*; *Champain* or high *Lands*; a *gravelly dry ſoyl*, watered with *pure good Springs*; remote from the *Sea*, *Lakes*, or *Marſhes*: not frequented with *unwholſom Winds* and *ſtormy blaſts*.

So conſiderable is the *Climate* and *Air* in relation to our *Being*, that it not only changeth and altereth our *Bodies*, but alſo our *Minds* are wrought upon by it: in as much as the *wit*, *inclinations* and *manners* of a people, are different upon this ſcore. And for *long Life*, we find that in ſome Countries the people are *longer lived* by much than in other; and this from the wholſomneſs of the *place*, and purity of the *Air*: therefore the choice of places to live in, is of great concernment, and much to be regarded, by thoſe whoſe Fortunes permit them to pitch in any place, for the advantages of *health* and *long life*.

But many *places* might be made more *wholeſome* and fit to live in, than they are; by

by induſtry and care of the inhabitants: for, the *Air* of a place is ſometimes bad in its own nature, according to *Climate*, *Region*, *Iſland*, and *ſoil* of the Land, or *waters* ſubjacent which is not to be altered; and ſometimes the *Air* of a place is made ſo by occaſions, from the people, and their neglects, in their own preſervation.

If therefore the *Magiſtrates* and publick *Officers* were careful of themſelves, with a regard to others under their charge; and will be ſenſible how greatly it concerns them; the adjacent *ditches* would yearly be cleanſed, all *filth* conſtantly removed, and *carrion* buried; which ſhould be very advantagious in point of *Health*, to all that inhabit thereabout: for, from theſe *annoyances* many times, *acute* infectious *ſickneſſes* do ariſe; eſpecially in *Cities* that are populous.

Beſides, it procures *chronic diſeaſes* alſo, or aggravates them that are otherwiſe procured, if the *Air* where they live be noiſome and unwholſome, from neglect of cleanlineſs and due care in this matter.

Hence it is, that *diſeaſed*, and *Aged* infirm people, are forced to remove out of great *Cities*, for recovery of their *Health*, and to prolong their *Life*; which they would not be neceſſitated to, if places were

were kept ſweet and clean, and the *Air* made wholſomer thereby: but people are ſo much taken up about *trade* and *gain*, that *Health* is little regarded, or thought on, (until infirmities and ſickneſs put them in mind of it) and the *Air* in which, and by which you live, is not conſidered in due time, for a ſeaſonable prevention.

Remember then, that *Air* is of ſuch importance for the maintenance of *Health* and *Vigour*, and conſequently for procuring *long Life*; that none of the neceſſary ſupports of our being is greater, nor ſooner gives an alteration and change to the Body, either for *good* or *hurt*.

SECT.

SECT. VI.

Wholſome and Regular Eating: *for* Subſtance, Quantity, Times *and* Order, *&c. to be obſerved.*

THat which properly may be called *Food* or *Aliment*, is of ſuch nature; as may fitly be traſmuted and changed into the ſubſtance of the body which receives it: ſo that what ever will not be *reduced* and *ſubdued* by the digeſtions, for ſuch a tranſmutation and aſſimilation, is not *proper* nor *convenient food* for that body: becauſe the intention of eating is to repair the loſs that Nature ſuſtains daily; *unde*, τρέφειν, τηρεῖν τὴν φύσιν. *Ariſt.* and if *food* will not be *converted* into the ſubſtance of the body, it anſwers not that intention, and is fruſtraneous.

From hence it is, that *every meat* which enters mans body, is not *aliment*, does not nouriſh; but that only which yields *obedience* to the digeſtions, and is *aſſimilated*. And that which may be accounted proper food for the *ſpecies*, mankind; may be unfit for ſome *individuums*, this or that man,

as

as common experience ſhews: the reaſon of this is from the *Idioſyncraſia*, *peculiar properties* of mens bodies that differ; elſe the choice of Meats need not ſo much to be inſiſted on.

In regular eating, you are to conſider theſe four things.

Firſt, The *ſubſtance*, and *quality* of the food.

Secondly, The fit *quantity* and *proportion.*

Thirdly, *Convenient* and *due times* for eating.

Fourthly, The manner; and helps to digeſtion.

Concerning the firſt; That every one may be ſomething inſtructed in the *election* of *meats*, this or that, moſt proper and ſutable: take theſe obſervations for a general guide.

Firſt, Try by your *Palate*; eat no meats that do *diſpleaſe* the *Guſt*, for a common food. *Paulo pejor ſed ſuavior cibus & potus, meliori, at ingrato, præferendus.*

Let no *Rule* therefore, or *judgment* given; impoſe upon you any meat (though good) whereunto you have an averſion; or what is not well-reliſhing and acceptable: for, although meats conſidered in themſelves, and compared one with another;

ther; this hath the preference, and is accounted better than that; yet in relation to this or that perſon; the *better* ſometimes may prove the *worſe*; as not ſo well agreeing with the peculiar propriety and nature of that Body; which, appetition and rejection ſometimes does diſcover.

Secondly, Examine your *Stomach*, what meats do *oppreſs*, or *riſe* in the Stomach, and cauſe a trouble; or is *long* in paſſing off, and *flatulent:* If any ſuch *ſymptoms* as theſe do follow, upon ſome (and not upon other meats); then ſuch food is not convenient, becauſe it puts a *difficulty* upon the Stomach to digeſt; the conſequents of which are bad.

If therefore your *appetite* craves that, which experimentally you have found diſagreement in; as by the *effects* in digeſtion, or otherwiſe, by *gripes*, *fluxes*, &c. is manifeſted: then let not the deceitful promptings of your ſtomach over-rule you again, in the choice of ſuch meats, that afterwards will prove diſcordant, and produce ill effects.

Thirdly, Inquire into the *conſtitution* or *condition* of your body, and have ſome reſpect to that in the election of meats: for *Phlegmatick*, *cold* bodies, and *cholerick*,

hot and dry bodies, will not well be dieted both alike; but as (commonly) they have *different inclinations* to meats; ſo Nature hath appointed, and is furniſhed with *variety* to ſuit ſuch ſeveral bodies and *appetitions*. Therefore make choice of ſuch for the moſt part as is commended to you, *ſuting* (commonly,) and *convenient* for that conſtitution you are of; as you will find preſcribed in the ſeveral *Conſtitutions* or *Conditions* of body, following.

Fourthly, You are alſo to conſider in the choice of *meats*, whether ſuch *meat* as you then deſire and chuſe, be in its proper *ſeaſon*; for that *meat* which at one time of the year is very good, at another time is not ſo good, or perhaps hurtful.

As *Pork* at *Michaelmas*, and all the Winter Months is good; but in Summer not fit to be eaten: And ſo likewiſe of other ſorts of food; when they are in *ſeaſon* they are to be uſed, but at other times you muſt abſtain from them. And you may perceive a great difference in the taſt, between that, *in ſeaſon*; and that, *out* of *ſeaſon*: and ſo much difference there is in the goodneſs; and conſequently in the wholeſomneſs.

You are likewiſe to be wary in the choice of meats, that they be *ſound*, and no way *abuſed*:

abuſed: for Beaſts may be *ſurfeited*, and over-*driven*, before they be killed; and will not take *ſalt* well for keeping, or may be *diſeaſed*; and then their fleſh is not wholeſom, but injurious to your body; begets bad nouriſhment, from whence *diſeaſes* will follow.

So likewiſe you muſt be careful in all other ſorts of food, that they be in *good* condition; not *over* kept, but freſh and good, pure in their kind.

And here alſo, it is neceſſary to *adverti ſe*, that your meat be duly prepared, cleanſed, and well dreſſed: if a *Slut* have the management of your meat, it cannot be ſo pleaſant and wholeſome, as that which is cleanly and neatly prepared.

And if it be not duly ordered in the *roaſting*, *boiling* or *baking*; either too much, or too little; your good meat, as it was in the *market*, may prove bad meat at the *table*; at leaſt not ſo good; and your ſtomach muſt fare the worſe for the Cook.

And farther you are to underſtand, that the true ordering and preparing of meat, is much to be regarded; as matter whereon your health and welfare does in part depend: for, as your food is better or worſe, ſo will your body be in better

or worſe ſtate, and thrive thereby. And it is not ſufficient, that your meat does not ſtink; but alſo that the ſpirituous part thereof be preſerved, which gives a lively and pure nouriſhment: and therefore meat long kept, is not ſo wholeſom and good as that which is freſh killed.

From hence in part, it does rationally appear, how and why the Scurvy does ſo much abound in *England*, we being great fleſh-eaters: but concerning the procuring cauſes of this Diſeaſe, I have ſufficiently treated elſewhere: *Tract of the Scurvy.*

Fifthly, In the choice of meats conſider *Cuſtom:* what you have been long uſed to, and made familiar to nature, by long time and uſe, is more agreeing than novelties and unwonted food; which is apt to cauſe ſome alteration: therefore be ſparing at firſt, when a new Diet offers it ſelf; (as upon change of places and Countries) and afterwards upon further *uſe* and *experience* of agreement, you may be bolder, with this or that ſort of meat.

And as for ſuch whoſe feeding hath not been ſo good, and proper for them as it ought; change for a better, and come off from the other by degrees. *Nulla ſubita mutatio eſt bona.*

Sixthly, Change your *diet*, according to

to the *ſeaſons* of the year, the *variation* of your body, and inclination to this or that diſtemper.

In *Winter* more *meat* and leſs *drink*; in *Summer* leſs *meat* and more *liquids*: in *Summer* meats oftner boiled, in *Winter* roaſted.

A *hot* and *dry* body muſt have a *cooling* and *moiſt* diet; a *cold* and *moiſt* body, a *hot* and *dry* diet: temperate bodies are preſerved by temperate things and their like; diſtempered bodies are rectified, and reduced by diſſimilars.

The more *ſimple* and *ſingle* your diet is, the better and more wholeſom: but if your ſtomach muſt have *variety*; let it be at ſeveral meals; and ſo you may pleaſe your Palate without prejudice.

Accuſtom not your ſelf to delicacies and compound-diſhes, the *heterogeneity* of their nature begets a diſcordant fermentation in the ſtomach, troubling concoction; from whence eructations, nauſeous belchings, and offenſive riſings in the throat: *Quò ſimplicior victûs ratio, eò melior.*

Seventhly, Uſe not meat that hath any quality in *extream*; that is over-ſeaſoned, or ſauced; as very *ſalt*, very *hot*, *ſowre*, *binding*, or the like; but keep to thoſe that are moderate, in taſt, and natural.

Eighthly, Conſider the condition of your ſtomach, of what ſort it is; whether ſtrong, or weak in digeſtion: and ſute your diet (in general) accordingly.

Therefore accuſtom ſtrong ſtomachs, to ſtrong meats; the weaker to lighter of digeſtion: for, very light meats in ſtrong ſtomachs are ſoon digeſted, but they do not maintain and keep the digeſtive faculty, in its vigour and ſtrength.

Solid hard meats in weak ſtomachs, lie long and heavy, and paſs away crude and undigeſted.

Meats in reſpect of their *facility* and *difficulty* in digeſtion, are termed heavy and light: which you may diſtinguiſh, and know them thus.

Heavy meats, be ſuch as are more *dry*, *hard*, *ſolid* and *denſe*, *groſs*, *courſe* and *tough*, or over-*moiſt*, *ſlimy* and *cold*: requiring a longer time in fermentation, for retexture, volatization, and digeſtion; before they be fit to paſs off the ſtomach.

And they are either ſo in their Nature: as all *old fleſh*, *Bull-Beef* and *Oxe*, *Brawn*, *Pork*, *Veniſon*, *Hare*, *Gooſe*, *Duck*, *Swan*, *Crane*, *Bittern*, *Heron*, and moſt Water-Fowl: *Eels*, *Mackrel*, *Sturgeon*, *Muſcles*, *Shad*, *Tench*, *Stock-fiſh*, &c. *Beans*, *Peaſe* when they be ſomething old: *brown Bread*, *Barley*,

Barley, and *Rie Bread:* Alſo ſome parts are of harder digeſtion than other: as *Brains*, *Hearts*, *Livers*, (except of tame Fowl, Birds, and ſome very young fleſh) *Milts*, *Kidneys*, *Skin*.

Meats made *heavy* (or made *worſe* than in their own nature) by preparation, keeping and dreſſing: as *dryed*, *fryed* and *broyled* meats: meats long *ſalted* and *kept*; as *Bacon*, *hang'd Beef*, and long *powdered*; *old Ling*, *ſalt Cod*, *Haberdine*, *pickled Herrings*, *red Herrings*, *pickled Scallops*, *Sturgeon*, *ſalt Salmon*, *hard Eggs*, *toſted Cheeſe*, *toſted Bread*, eſpecially if it be *ſcorched*; *Cruſts*, *Pye-cruſt*; Bread not well *baked*; *unleavened:* meats over-*baked*, *hard* and *dry*; long kept; meats roaſted *dry*, or *ſcorched*.

Light *meats* and of quicker digeſtion, be ſuch as are moſt *ſoft* and *tender*, *rare* as it is oppoſed to *denſity*; therefore ſooner penetrated by the ſtomachical ferment; *ſucculent*, *volatile*, ſoon fermenting and yielding to digeſtion.

As young tender fleſh: of *Veal*, *Mutton*, *Lamb*, *Kid*, *Pullet*, *Capon*, *Chicken*, *Conies*, *Turkie*, *Pheaſant*, *Partridge*, *Plover*, *Woodcock*, *Snite*, *Heath-Cocks*, and ſmall Birds: *Whiting*, *Smelt*, *Oiſter*, *Flounder*, *Soles*, *Plaiſe*, *Thornback*, *Turbut*, *Trout*, *Carp*, *Pike*, *Bream*,

Pearch, and ſuch like: *Rere Eggs*, *Milk*, *Wheat Bread*, *white*, *light*, and well *baked*; alſo *Oaten* Bread well made.

And theſe light meats may be divided into two ſorts: that is, meats very light, as *Smelt*, *Plaiſe*, *Oiſter*, *Rere Eggs*, ſucking *Rabbits*, *Chickens*, *Whitings*, and ſuch like; and meats indifferent light, as young *Mutton*, *Lamb*, *Veal*.

Very light meats are ſoon digeſted, apt to be corrupted in ſtrong ſtomachs; breed tender and effeminate bodies, ſoft and looſe fleſh eaſily loſt: ſolid ſtrong meats are ſlower in digeſtion, not eaſily corrupted, ſlow in diſtribution, make ſtrong bodies, firm, hard fleſh and durable.

Now by theſe eight *Rules*, every one may make a good choice of meats in a *ſtate* of *health*; and reaſonably inſtruct himſelf, for the preſervation thereof; which Rules alſo will guide the valetudinary and ſickly perſons.

The *Quantity* next is to be conſidered; that you may not exceed ſuch a *proportion*, as is agreeable to your Nature, for a due ſupply, and not over-charge the body.

And here I muſt commend to you *temperance* and *moderation* in eating, as a great preſervative of Health; not a *Leſſian diet* to pine and enfeeble the body; not ſo *preciſe*,

ciſe, but a *moderate* allowance, proportionable to the *ſtrength* and *ability* of the Stomach to digeſt; conſidering alſo other *conditions* of body, and manner of life, whether *active*, *laborious*, *ſedentary*, or *idle*.

The contrary irregular practice hath deſtroyed the lives of many; *Plures gula quam gladius*. The labouring, active, and ſtronger perſons, may eat more freely, and do require a greater ſupply, to maintain their ſtrength, than the ſedentary and ſtudious; or ſuch as take their eaſe; and weak or tender Bodies.

Some may think, the more *plentifully* they eat, the *better* they ſhall thrive in body, be more nouriſhed, and the ſtronger for it: but it will not prove ſo; a *little* well *digeſted* and *aſſimilated*, ſhall maintain the body in a ſtronger and more vigorous condition; than being *glutted* with *ſuperfluity*; moſt of which is turned to *excrementitious* (not *alimentary juice*) and muſt be caſt out, elſe ſickneſs ſoon after will follow.

For quantity, your own *ſtomach* muſt meaſure to you what is convenient; which is a certain rule of proportion, if you obſerve, not to eat to a *ſatiety* and *fulneſs*; but deſiſt with an *appetite*, being refreſhed light and chearful; not dulled, heavy and indiſpoſed

indiſpoſed to operation and action, either of mind or body.

A ſet quantity or meaſure of *meat* or *drink*, cannot be preſcribed as a *general rule* and *obſervation* for all to follow; in regard of the variety and great difference of perſons; in *Conſtitution*, *Age*, *ſtrength* of *Nature*, *condition of Life*, and *infirmities*; that what is convenient for *one*, is too much for *another*, and too little for a *third*.

The *ſtrong* and *healthy* cannot conform to the *ſickly*, *weak* and *infirm*, in quantity; nor the *labouring man*, to the *ſedentary* and *ſtudious*, or the *idle*: therefore every ſtomach is to be its own judge; and every one ought to moderate themſelves by the Cautions before-mentioned.

If your diet ſometimes be not ſo good and proper for you in the *quality* and *ſubſtance*; make amends in the *quantity*, and eat the leſs.

Indulge not to the cravings of an irrational ſenſitive appetite; but allow ſuch a ſupply of daily food, as will *ſupport* and *maintain* bodily ſtrength, and not *over-load* it: thereby the ſpirits will be *vigorous* and *active*; *humours* attenuated and abated; *crudities* and *obſtructions* prevented; many infirmities checkt and kept under; the ſenſes

ſes long preſerved in their integrity; the ſtomach clean, the appetite ſharp, and digeſtion good. *Quicquid plus ingeritur, gravat naturam, non juvat.*

But by the *ſurpluſage* and over-charge, the *ſtomachical ferment* is over-laid, and its *inciſive penetrative* faculty *obtunded*; the appetite, and digeſtion abated, the ſtomach nauſeating, fluctuating, and belching with crudities; from whence *Gripes*, *Fluxes*, and *Feavers* do follow; the ſpirits alſo clogged, dull and ſomnolent; and by their indiſpoſition and inactivity, humours *ſubſide*, *degenerate*, *incraſſate*, and *obſtruct*; from whence alſo various ill *ſymptoms* and depraved effects throughout the body; debilitating and decaying the ſenſes, enervating and ſtealing away the ſtrength of the body, by defrauding it of good nutriment, haſtning old age, and ſhortning life. Although you do not perceive the injury of your intemperance preſently; yet it will appear and be manifeſt, if Phyſick remove it not ſeaſonably: *Noxa etſi ad tempus fortaſſe deliteſcit; temporis tamen ſucceſſu ſeſe exerit.*

In *Winter* you may eat more freely; but in *Summer* the ſpirits are dilated, exhauſted and drawn forth by the external heat opening the pores; wherefore the appetite

is

is not ſo ſharp, nor digeſtion ſo quick. And the Rule is true, though heat be not the principal cauſe of concoction, yet it is a neceſſary Agent, Exciter, and Cooperator.

The third conſiderable in regular eating, is fit and convenient times, wherein take theſe Cautions.

Let not the common cuſtom of *meals*, invite you to eat; except your *appetite* concur with thoſe times: and keep a ſufficient diſtance between your times of eating, that you charge not the ſtomach with a *new ſupply*, before the former be diſtributed, and paſſed away: and in keeping ſuch a diſtance, your ſtomach will be very fit, and ready to receive the next meal, the former being wrought off perfectly; no ſemi-digeſted crude matter remaining to commix with the next food: and that is one chief cauſe of crudities and a foul ſtomach; when a new load is caſt in before the former be gone off, which begets much excrements, not much aliment; clogs the Body, and procures Diſeaſes. And therefore *Avicen* rightly admoniſheth: *Nemo ſanitatis ſuæ ſtudioſus aliquid comedat, niſi ad hoc certo prius invitante deſiderio; & ventriculo unà cum reliquis ſuperioribus inteſtinis à præſumpto cibo vacuatis.*

The

The Stomach that is empty, receives, cloſeth and embraceth food with delight; will be eager and ſharp in digeſtion, and the Body will *attract* and ſuck the aliment ſtrongly; each part as it paſſeth along will perform its Office readily and ſufficiently; which they will not do, if often cloyed with depraved and indigeſted aliment, but ſlowly, and with reluctancy: for although they do not act by reaſon, yet they have a natural inſtinct or endowment to diſcern their proper and fit object.

If you ask how oft in the day, and when it is convenient to eat; I anſwer, as the quantity is not alike meaſured to all; ſo the times are not equally to be appointed.

Children that have coming and craving ſtomachs; do, and may eat often in a day.

Young men and women, healthful and good ſtomachs, that labour or uſe much exerciſe; may eat thrice in the day; Morning, Noon, and Night.

The elder ſort, and ſuch as are infirm, or weak in ſtomach, that do no work, uſe no exerciſe, or have a ſedentary life; to ſuch, eating twice in the day is ſufficient.

And

And herein alſo reſpect is to be had to the nature and temperature of the Body, and to cuſtom; for cool, fat and moiſt Bodies bear hunger better than lean: hot people of greater perſpiration and cholerick ſtomachs, who are gnawn by abſtinence, and do not well bear it: eſpecially if they omit a meal contrary to cuſtom: as *Hippoc.* notes, *Aphor.* 24. *de rat. vict. qui bis de die cibum capere conſueverunt, ii, niſi pranſi fuerint, imbeciles fiunt & infirmi, ac* καρδιαλγίαν *patiuntur.*

Omit a *meal* ſometimes; it acuates and ſharpens the ſtomach, concocts indigeſted matter, and makes the next *meal* relliſh better.

Eat no late Suppers, nor variety at once; a good ſtomach may endure it for a *while*; but the *weaker* is more ſenſible of the injury; the *beſt* is prejudiced in time.

Eat not preſently after exerciſe; nor when you are *hot*; but forbear till the ſpirits be retired, and ſetled in their ſtations.

The fourth conſiderable; for manner of eating, and helps to digeſtion; take this advice.

When you come to *Meat*, leave your *care* and *buſineſs*; but bring in your *friend*, and be as merry as you can: mirth and good company,

company, is a great help to a dull ſtomach, both for appetite, and digeſtion.

Eat not *haſtily*, but chew your meat well; 'tis a good preparation for concoction, and your ſtomach will more eaſily and ſooner digeſt; for, if it be but half chewed, the ſtomach muſt have the labour to chew it over again, with its *inciſive ferment.*

Drink a little and oft at meat, to macerate and digeſt; eſpecially if your meat be dry, and ſolid, and to help diſtribution of aliment; but great draughts cauſe *fluctuations*, and diſturb the fermentation.

Forbear *reading*, *writing*, *ſtudy*, or *ſerious cogitations*, for two hours after meat; elſe you draw off from the ſtomach, abate the ſtrength of digeſtion, and injure the brain.

Haſty motion opens the Orifice of the ſtomach, precipitates the food before due time, and vitiates digeſtion.

SECT.

SECT. VII.

The variety of Mans Food;

The ſeveral ſorts of Fleſh *and* Fiſh; *their difference in* digeſtion, *and* goodneſs.

MAN above all Creatures exceeds in variety and choice of *meats*; having not only for neceſſity and convenience, but for pleaſure alſo. Nature abounds in variety, to pleaſe all *palates*, to ſute all *conſtitutions*, to ſerve all *conditions*, the *Young* and *Aged*; the *Strong* and *Healthy*; the *Weak* and *Sickly*; that none may complain for want of proviſion, fit for their ſeveral Stomachs, and State of Body.

If you look into the ſtores of Nature, you will find there, two eminent ranks of Creatures; the *Animal* and the *Vegetable*; both affording wonderful diverſity of meats to feed on: that you will ſooner want a *deſire* to eat, than *choice* to eat of.

For *Animals*, you have three Elements, plentifully and continually to furniſh you with: the *Earth*, the *Air*, and the *Water*; all pregnant with divers ſpecies of thoſe Creatures.

The

The firſt, preſents you with four-footed *Beaſts:* the ſecond, with variety of *Fowls*: the third, with innumerable ſorts of *Fiſhes*: So that over you, under, and round about you, is plenty of proviſion. And theſe three Elements ſupply and garniſh your Table, with firſt, and ſecond courſe.

There are various ſorts of Animals appointed for food: *four footed* Beaſts, *Fowls* and *Fiſh.*

Of the firſt ſort are, *Beef*, *Veal*, *Mutton*, *Lamb*, *Goat*, *Kid*, *Pork*, *Veniſon*, *Hare* and *Rabbit.*

Of all meats, Fleſh affords the moſt nouriſhment, and the ſtrongeſt.

Beef, is very good, and a ſtrong feeding for healthy and robuſt Bodies; but for tender weak people not ſo convenient as what follows.

Veal, is very nouriſhing, and of light digeſtion; and may ſafely be given to weak or diſeaſed people, if deſired, and their ſtomachs be not much decayed.

Mutton, is a wholſome good food, and breeds excellent nouriſhment; is not hard of digeſtion; if it be young; and *weather* Mutton the beſt.

Goats fleſh comes near to *Mutton*, but not ſo good: yet the *Kid*, is like to the

Lamb; and are both light meats, and breed good nouriſhment.

Pork, is a great nouriſher, and coming neareſt in likeneſs to *mans* fleſh: yet is not proper food for weak and crazy people, but for healthy and ſtrong ſtomachs.

Brawn, is a groſs and heavy meat, not to make a meal on; but moderately taſted, to pleaſe ſuch Palates as love it, may do no hurt.

Pig, exceeds the reſt in nouriſhment; is juicy, tender, light and pleaſant.

Veniſon, is good food for healthy people, having good ſtomachs: otherwiſe it may be unfit.

The *Hare*, is heavy meat; but a good ſtomach need not be afraid of it, to eat ſometimes.

Rabbit, is very good, and light meat; fit for weak ſtomachs, aged and ſickly people.

Fowls appointed for food, are *tame*, and *wild*.

Of *tame* and Houſe-Fowls, the *Turkey*, *Capon*, *Pullet*, *Chickens*, are beſt, and fit for weak ſtomachs.

Gooſe, *Duck*, *Pigeon*, *Peacock*, not ſo light, nor produce ſuch good nouriſhment.

Of Wild *Fowl*, the beſt for pleaſantneſs, wholeſom-

wholſomneſs and eaſy digeſtion are; the *Pheſant*, *Partridge*, *Snite*, *Heathcocks*.

Next to theſe are the *Woodcock*, *Rails* and *Blackbird*.

But Sea-Fowl, and ſuch as frequent *Marſhes*, *Lakes*, *Pools* and ſtanding *Waters*, are ſtrong in taſt, hard of digeſtion, and breed not ſo good nutrimental juice; and are to be eaten only by robuſt Bodies, and ſtrong ſtomachs.

As the *Heron*, *Crane*, *Bittern*, *Swan*, *Stork*, *Buſtard*, *Sea-pye*, *Wigeon*, *Puet*, *Curlew*, *Coots*, *Fen-Duck*, *Puffin*.

But the *Teal* and *Plover* are good meat, excelling other Fowl that frequent the Water.

Among the ſmall Birds; the *Lark* may be accounted the beſt.

Fiſh that ſerve for mans food, are ſuch as live in the *ſalt* water, or *freſh* water.

Of *Sea* fiſh that excel for wholeſomeneſs, pleaſantneſs, and eaſineſs of digeſtion are; the *Sole*, *Smelt*, *Plaice*, *Whiting*, *Oiſter*, *Maids*, *Pranes* and *Shrimps*; being good food for ſickly weak Bodies, and tender ſtomachs.

Next to theſe in goodneſs you may account, *Salmon*, *Turbut*, *Sturgeon*, *Cod*, *Haddock*, *Lobſter*, *Thornback*, *Mullet*, *Herring*, *Pilchard*, *Anchove*, *Scallop*.

Of freſh water Fiſh, theſe challenge the preheminence for goodneſs, *Trout*, *Perch*, *Pike*, *Carp*.

But as for Fiſh, they are of ſuch nature, that more eſpecially they require a good Cook; elſe the beſt may prove but indifferent meat; and wholeſome Fiſh may be made unwholeſome and unfit for the Body; at leaſt not ſo good, by ill managing and dreſſing: for if they be over-ſalted, the goodneſs of the Fiſh is gone: and fryed Fiſh is not ſo wholeſome as boyled: and many ways a good Diſh of Fiſh may be ſpoiled; as good Houſe-Wives can tell.

SECT.

SECT. VIII.

Of Sauces, Spices, *and* Seaſonings *of Meat.*

SEaſonings of Meat are uſed, either as *preſervatives* to keep them from putrefaction and decay;

Or as *correctives*, to alter and change ſome ill quality; and to promote digeſtion.

Or for a *guſt* and *reliſh*, to gratify and delight the Palate; as moſt *Sauces.*

For *ſauce* and *ſeaſoning* of meat, many eatable and aromatick ingredients are uſed; differently mixed and prepared, moſt ſutable to the nature of the meat; and pleaſing to the guſt of ſeveral Palates; but the more ſimple and ſingle the better: ſuch are *Salt, Sugar, Honey, Oil, Butter, Vinegar, Muſtard, Oranges, Verjuice, Lemons, Pepper, Ginger, Mace, Cloves, Cinamon, Nutmeg, Olives, Capers, Broombuds, Sampire.*

Salt, for the neceſſity of its uſe, and gratefulneſs to the palate may challenge the firſt place.

Salt cleanſeth and purifies both *fiſh* and *fleſh* from their impurities, and corrects

their ſuperfluous moiſture, and as a *balſam* preſerves them from corruption.

Salt is hot and dry, cleanſing, and yet having ſome aſtriction; and is moſt profitable for phlegmatick, cold and moiſt *ſtomachs.*

Therefore *meat* moderately *ſalted,* having time to digeſt, and alter the crude qualities thereof; is better and wholſomer than *freſh:* but to eat *ſalt* at the *Table,* is not ſo good; if the nature of the meat be ſuch, as to allow a previous digeſtion and ſeaſoning: as *Beef, Pork,* or *Mutton.*

And ſuch meat as you intend for *ſalting,* and *keeping;* or only for a *ſeaſoning* and *reliſhing:* let it be powdered, or ſprinkled, ſo ſoon as the fleſh is *cold;* and then the *ſalt* will unite with the *ſpirituous* part of the fleſh, and preſerve it well for keeping: but if the fleſh be *ſtale,* and the ſpirits *evaporated* and gone before the *ſalt* be applyed; then your meat will not keep ſo well; will not be ſo pleaſant in eating, nor give ſo vigorous a nouriſhment to the Body.

Salt is grateful to the palate and ſtomach, it excites the *appetite,* by giving a *reliſh;* aſſiſts the ſtomach in *digeſting* crude phlegmatick matter; is *abſterſive* and prevents putrefaction: but *ſalt* immoderately uſed, it *heats* and *dries* the blood, and natural

tural moiſture; *corrodes* and *frets*, cauſeth itching, *puſtuls* and breakings out; and is moſt injurious to hot, lean, and thin Bodies.

Therefore meats too *long* kept, and *over-ſalted*, are not wholſome: the natural *goodneſs*, and diſtinguiſhing *taſt* of the meat being thereby changed, and deſtroyed.

Sugar, though oppoſite to *ſalt* in *taſt*; yet is uſed ſometimes as *ſalt*, to preſerve from putrefaction: and well it may, for *Sugar* is a ſweet *ſalt*: and Sugar (clean and well refined) in a temperate clean body, and moderately uſed; nouriſheth and is good: but in a *foul* body, it degenerates and makes the body more impure: and the too *frequent*, or *immoderate* uſe obtunds, and abates the *appetite*, and vitiates the digeſtive *ferment* of the ſtomach.

Honey, is nouriſhing and wholeſome: more eſpecially good for thoſe that are *aſthmatick*, that are moleſted with *Coughs*, have weak *Lungs* and ſhort breath. It is balſaick, clenſing, and makes the Belly ſoluble: and to ſweeten with *honey*, is better than *ſugar*; wherein Art is uſed to refine and whiten it.

Oil Olive, being of an unctuous nature, is moderately hot, and lubrifies the *bowels*: is wholſome and good, eſpecially for cold

and phlegmatick Bodies, and ſuch as are *coſtive:* but for hot *feavouriſh* Bodies, it is not convenient.

Butter, is temperate in it ſelf, moiſtening, mollifying, and ſolutive; wholeſome for ſound and clean Bodies; but not ſo good for cholerick and foul Bodies: eſpecially being uſed in ſauce.

Vinegar and ſowre juices, as of *Lemmons*, *Verjuice*, *Oranges* and the like; are cooling, penetrating and inciſive; they acuate and whet the appetite, help the ſtomach in digeſtion of groſſer meats, and give a good reliſh in eating; but the immoderate and frequent uſe, cools, dries, conſtringeth and binds the body, is hurtful to the Nerves and nervous parts; very bad for Women, and thoſe that are ſubject to the *Gout*, *Aſthma*'s and ſtoppings in the breaſt, or in other parts; and for lean and dry Bodies.

Muſtard, quickens the appetite, warms the ſtomach, dries up ſuperfluous moiſture, helps the ſtomach in digeſting hard meats; opens ſtoppings in the breaſt and head; and good for ſuch as are heavy and cloudy in their Brains.

Mace, *Ginger*, *Nutmeg*, *Pepper* and *Cloves*, help a cold ſtomach, comfort the heart and brain, refreſh the ſpirits by their aromati-

cal

cal odour; are grateful upon the Palate, and very acceptable to Phlegmatick cold Bodies.

Cinamon, as it excelleth all Spices in *odour* and *ſapor*, ſo is it moſt cordial, and acceptable to the *ſtomach*. It is hot and dry, acrid and penetrating; opens obſtructions, yet leaving an aſtriction and roboration upon the parts; it comforts and refreſheth weak natures.

Olives pickled, are uſed as *ſauce*; and for the pleaſant taſt of the pickle, which is grateful to the *ſtomach*, they may be eaten moderately, without hurt: but the *Olive* of it ſelf, is heavy in digeſtion, and not ſo good.

Capers, are abſterſive and opening; quicken the *ſtomach*, and good for thoſe that are *ſplenetick*: and may freely be uſed by any that loves them, for ſauce.

Broom-buds pickled, are wholeſome and good: and are much like to *Capers* in their nature; to excite the *ſtomach*, and to open obſtructions of the *Liver* and *Spleen*.

Sampire pickled, is both wholeſome and pleaſant to eat with meat: it hath an *abſterſive* and *diuretick* faculty.

Cucumers, are cold and moiſt; being pickled when they are young and little, they pleaſe the palate, excite the appe-

tite,

tite, and are good Winter-ſauce, eſpecially for hot ſtomachs: but the great ripe Cucumers, uſually eaten unpickled, are too wateriſh and unwholſome; eſpecially for cold phlegmatick Bodies; but Pepper, Oil and Vinegar, does ſomething correct, and mitigate their faults.

Gillyflowers, are moderately hot and dry, cordial, and good to ſtrengthen the brain: being pickled in Vinegar, are then a pleaſant and wholeſome ſauce; and is ſo uſed by ſome.

Onions, are hot and dry, acrid in taſt, and of ill juice, being eaten raw, although they provoke the appetite, yet they trouble the ſtomach afterwards, and are long in paſſing off, cauſing unſavoury belchings, and a ſtrong breath; but being boiled, their heat and acrimony is abated, and naughtineſs corrected; giving a good reliſh to roſt, or ſtewed meat; eſpecially to broth, which Onion makes very ſavory.

In the uſe of the forementioned, I ſhall give this *caution:* that young ſtomachs, and ſtrong healthy bodies which need not a ſpur to their appetite, nor a help to digeſtion; that they frequent not the uſe of theſe ſpices, and enticing ſauces; but reſerve them for Age, deficiency of ſtomach, and other infirmities: for, if you accuſtom

your

your ſelf to them in *youth* and *ſtrength*, to pleaſe your palate, and intice your ſtomach, there being no need: when the *condition* of your body does *require* them; you ſhall not find that benefit and aſſiſtance from them, which otherwiſe you might have expected and received, had you forborn the uſe of them when it was not neceſſary.

SECT. IX.

Of Milk; Milk *meats*; Eggs, *and* Spoon *Meats.*

OF Animals come *Milk*; and *Eggs* for food.

Milk is the firſt food of Man; and of *moſt*, if not all four-footed *Beaſts.*

Milk is bloud digeſted and altered a ſecond time, by the tranſmuting power of the *ubera* dugs; therefore as the blood is better or worſe, ſo is the *milk.*

The difference of *milk* in kind and goodneſs is various: there are five ſorts chiefly uſed by man: the *womans* milk, *Cows* milk, *Goat*, *Sheep*, and *Aſſes* milk.

Womans

Womans milk, as it is moſt natural to mankind; ſo is it moſt nouriſhing and reſtaurative to weak *Conſumptive* Bodies.

Cows milk is the next in goodneſs, being fat, thick, nouriſhing and moſt agreeable.

Sheep and *Goats* milk, are ſomething alike, and may be accounted the next in goodneſs.

Aſſes milk is uſed more phyſically, than for food: eſteemed helpful to Conſumptive people; but I have not that opinion of it, nor at any time do appoint it. The *Aſſe* is a heavy melancholy Creature, and the *milk* cannot do ſuch feats as ſome do imagine.

Milk, is better or worſe from the difference of Creatures in *ſpecie*, and in *ſoundneſs*: from their *feeding*, or *paſture*; and from the *times* of the year, and of *taking* it: The Beaſt muſt be *ſound*; the paſture *good*; in the *ſpring* it is beſt; and when it is *new* milkt; and upon an *empty* ſtomach received.

Milk in it ſelf is a clean wholſome good food; affording much nouriſhment, and light in digeſtion; generally agrees, and is deſired, by all Children, and moſt young folk: but this innocent food as it is eaſily concocted, ſo it is ſoon corrupted; and therefore

therefore not convenient for all perſons: for *milk* coming into *foul* Bodies is quickly depraved, and makes that Body worſe.

Milk is cooling, and moiſtning; both pleaſant, and good for lean, hot, and dry Bodies: but for cold, phlegmatick, fat, and groſs Bodies not ſo fit.

To ſweeten your *milk* with *honey* or *ſugar*, is a good cuſtom: for it is not then ſo apt to curdle in the ſtomach, nor to cauſe obſtructions.

Cream, which is the fat of *milk*; is very pleaſant in taſt; but to eat it often is not good.

After milk, *eat* nor *drink*, of an hour and half; nor uſe *exerciſe* to heat the Body.

Of *milk* we have *Butter*, and *Cheeſe*; Whey and *Butter*-milk.

New *Butter* (from the hands of a good Houſewife) with Bread, is a very good Breakfaſt: but uſed as *ſauce*, and mixed with different ſorts of food, is then not ſo wholſome for the Body: being then apt to riſe, and fluctuate uppermoſt in the *Ventricle*, relaxing the orifice, and diſturbing the digeſtion.

New *Butter-milk* out of the Churn, is the beſt Julep for a hot thirſty *ſtomach*; and for *ſeavouriſh*, lean, dry, and coſtive Bodies:

dies: but if it be ſtale and ſour, it is not then ſo friendly and grateful to the ſtomach.

Cheeſe, is the worſt product of *milk*: yet there is ſome ſort of *Cheeſe*, mellow, ſoft and fat; that is good for a good ſtomach: but ſuch as are weak, tender and difficult in digeſtion, muſt forbear.

I know, that the worſt *Cheeſe* is eaten; ſo hard, that it requires a Hatchet to cut it; and ſuch I have ſeen and taſted in *Virginia*: and the courſeſt is daily eaten, here with us, but it is by labouring people; and they are well after it, which verifies the ſaying, *labor omnia vincit.*

But *Cheeſe* makes us ſome amends for its faults; in helping us to good *Whey.*

Whey cools, moiſtens, opens, cleanſeth, and relaxeth aſtringent Bellies: it is a good Mornings Draught, in the Spring and Summer Months, for hot, cholerick, and melancholick Bodies; much better than your March *Beer*, or *Ale.*

Milk produceth yet more variety; ſome compound Diſhes: as *Cuſtard*, *White-pot*, *Cheeſe-Cakes*, *Rice Milk*, *Frumenty*, *Milk Potage*, &c. which good Houſewifes can make, and know better than I.

Concerning the three firſt; they are pleaſant and innocent; and may be uſed now

now and then for change of diet, and to humour a ſtomach that affects them: but to frequent ſuch compound ſpiced Diſhes; and to eat them after meat, to entice the appetite, when the *ſtomach* is already ſatisfied with *fleſh*: this is irregular and injurious to *Health*: for, ſuch variety of *mixture*, and *meats*, do not agree well together in the *ventricle*; beſides the overcharge that is laid upon the ſtomach.

For *Rice milk*, and *Frumenty*; being duly made, the *Rice* and the *Wheat* well pickt and husked, are good, nouriſhing, and wholeſome food: but *Milk potage* rightly made, excels them both, for cleanſing and lightneſs of digeſtion, and may be given to the weakeſt ſtomach that is fit to receive food.

And here among the Spoon-Meats, we may ſubjoin: *Caudle*, *Ponado*, and *Water-gruel*.

Caudles are various from the different fancy and skill of the maker; with Wine and without: but generally they delight the palate, and are nouriſhing luſty meat: and may be eaten ſometimes by tender ſtomachs, which muſt have change, and that which is light and nouriſhing.

But as for the *healthy* and ſtrong, I would not have them to think of *Caudle*, until *Age*

or

or *infirmity* puts them in mind; but let them keep to *fleſh* and *fiſh*; ſuch ſimple and ſingle Diſhes as nature hath provided.

Ponado being made with *Currants*, White Bread and Water boiled; afterwards ſweetned and ſeaſoned; is change of food for ſick and weakly people, whoſe ſtomachs refuſe *fleſh*; or is not convenient to be given them.

Water-gruel, made with Oatmeal and Water, with Fruit or without; is wholeſome both for the ſound and the ſick, and may be given to any one that is able to eat, being both light and cleanſing.

In the next place we are to ſay ſomething of *Eggs*, which come properly into this Section; being a neceſſary ingredient to many of the foregoing *milk-meats*, and *ſpoon-meats*.

Eggs are produced of Fowls, and they are food that afford much nouriſhment, and do not load the ſtomach; yet *Eggs* do differ in goodneſs and pleaſantneſs of eating, as the *Fowls* they proceed of do excel each other in their nature and qualities.

The Turky Egg claimeth the firſt place, then the Hen Egg, the Gooſe and Duck Egg much inferiour.

In the choice of Eggs three things are to be conſidered: nature, time, and preparation. For

For nature; they are better or worſe, as the Fowls they come off; and Eggs of young Fowls better than of the elder.

For time; they are to be new laid, or but a day old.

For preparation; frying is the *worſt* way of dreſſing them; they then are heavy in the ſtomach, and diſturb the digeſtion of other food, cauſing nidorous eructations. Roſting is not ſo bad, but the beſt way is Boiling, and without the ſhells better than with, called potching; always obſerving, that they be rere and fit to be ſupped up.

SECT. X.

The ſorts of Bread, Grain, *and* Pulſe; *their goodneſs compared.*

Bread (as the ſtaff of life) is a neceſſary additament to all *Fleſh-Meat*, and *Fiſh*; and in ſome Countries it is alſo eaten with *Fruit*, where *fleſh* is not ſo plentiful as here in *England*. And ſo neceſſary a ſuſtenance is *Bread* accounted, that moſt, if not all Nations do uſe it; and although ſeveral Countries do differ from each other in the *ſorts* of Bread; yet they all deſign the ſame end, and intentions in the uſe thereof. And whereas ſome Countries want ſuch Corn as we have; yet they find other *Grain*, *Pulſe*, *Roots*, and what their place affords, to ſupply as *Bread*.

The intention and purpoſe of eating *Bread*, is to correct the luxuriant moiſture of meats, and thereby to give a ſtronger nouriſhment, and firmneſs to the Body.

The goodneſs of *Bread* is various, as the *Grain* whereof it is made; and alſo from the well, or ill ordering and making of it.

To paſs by the *ſorts* of Bread in other Countries,

Countries, we ſhall only examine the nature and condition of Bread here at home; which is made of *Wheat*, *Oats*, *Rie* or *Barly*.

Bread made of *Wheat*, is accounted the beſt, for nouriſhing, ſtrengthning, and pleaſantneſs; and the finer the flower is, the more nouriſhing it is, and lighter of digeſtion; but when ſome of the *bran* remains, it is then *abſterſive* with all, and may not be amiſs to ſtrong ſtomachs; for it is then harder of digeſtion.

The *Oat Bread*, is reputed the next in goodneſs (for my own eating preferred before Wheat-Bread) which rightly ordered (as in ſome parts of the North of *England*) is both nouriſhing, light, and cleanſing; and alſo very pleaſant to ſuch as are acquainted with it.

The *Rie*, and *Barly* Bread, are much courſer and harder of digeſtion, and may ſerve for labouring people, and the meaner ſort, when *wheat* is dear; and not fit for others.

Now that *Bread* may fully anſwer the deſign of its uſe; to be pleaſing in taſt, and contribute much to the welfare and ſupport of the Body; theſe following particulars are to be obſerved.

1. *Bread* ought to be made of *ſound*, and *clean* Corn.

2. To be *levened*, which makes it light in digeſtion; and moderately ſeaſoned with *ſalt*.

3. Well *wrought*, and laboured with the hands.

4. Well *baked*, not too much, which conſumes the ſtrength and goodneſs of the Corn; nor too little, which makes it heavy, clammy and unwholeſom.

5. Not to be eaten *hot*, but of the *firſt* or *ſecond* days baking; not older, for then it grows worſe.

Rice, is wholeſom food being well ordered; is ſomething binding, but nouriſhing and eaſy of digeſtion.

Beans, are ſomething hard of digeſtion and windy; but with a good ſtomach, they give a ſtrong nouriſhment, next to a *Potato*; but if tender people deſire them, avoid the *huſk*, and eat only the inward *pulp*, they will not hurt, moderately eaten.

Kidney or *French* Beans being boiled tender, and eaten in the Cods with Butter; are a light, wholeſom food, very pleaſing to the palate.

Peaſe, when they are green are much deſired by moſt people; as they differ in goodneſs,

goodneſs, ſo are they more or leſs wholeſom; ſomething windy, but may be eaten by the weaker and tender ſtomachs, without hurt; being of a good kind, and in their prime.

The *old* white *Peaſe*, are hard in digeſtion, and windy; but if they be of a good ſort, that will boil *ſoft* and *mealy*; are then very acceptable to many, and not hurtful, moderately eaten; they are a ſtrong food, and very good for ſtrong ſtomachs.

SECT. XI.

Of Roots, Herbs, *and* Flowers *for food*:

Their Qualities and right uſe.

Carrots, yield a moiſt, cooling, and temperate nouriſhment; light of digeſtion, and are very wholeſom.

Turneps, are hot and moiſt, affording much nouriſhment, and eaſily concocted, being of a good *kind*, ſweet, and not ſtrong in taſt, are then agreeable with moſt ſtomachs; ſoluble to the belly, and wholeſom food.

Parſneps, are temperate in heat, and not ſo moiſt as the *Turnep* or *Carrot*; but give a good ſtrong nouriſhment to the Body, and are convenient for all that love them.

Potato, is ſomething like to the *Parſnep* in qualities, but excels it in nouriſhing and ſtrengthning the body; are wholeſom and agreeable to all Conſtitutions.

Raddiſh, is hot and moiſt, excites the appetite, but affords little nutriment, and is difficult in digeſtion; not to be commended, except to ſuch as are troubled with gravel in the *Kidneys*; it is ſomething *diuretick*, and cleanſing thoſe parts.

Sparagus, being pleaſant in the mouth, and light of digeſtion, is accounted a dainty Diſh; and reputed a cleanſer of the *Reins*, and wholeſom; but ſince it makes the *urine* of thoſe that eat it to have a ſtrong ſavour, I much ſuſpect its goodneſs; and have reaſon to believe this ill ſcent to ariſe from a corrupt tranſmutation of the *Sparagus*; and not a pre-exiſting matter ſent forth to advantage.

Artechocks, are temperately hot and dry, very nouriſhing; and not unwholeſom for the weaker ſort, being ſoon digeſted, and become reſtaurative.

Cabbage and *Colewort*, are temperate, looſe-

ning,

ning, ſomething windy, and not eaſy of digeſtion; but thoſe who are lovers of them, and have good ſtomachs, finding no trouble in digeſtion, nor belching afterwards, may eat thereof and pleaſe themſelves; but tender ſtomachs had better forbear.

Coleflower, although it hath ſome affinity with the *Cabbage*, yet it is more wholeſom, pleaſanter in taſt, lighter of digeſtion, more nutritive, and no way hurting the body.

Spinage, is cold and moiſt, and may be eaten in *ſallad* boiled, or with *broth*; good for hot, coſtive bodies; but not convenient for cold, phlegmatick and wateriſh Conſtitutions.

Sage, is hot and dry, affording no nouriſhment, but gives a reliſh, and very wholſome; good for the Head and Nerves; and may well be uſed in the Kitchen when it is proper.

Lettuce, is cold and moiſt, yet not offenſive to the ſtomach, nor hurtful to the body; it allays the heat and acrimony of cholerick humours, and diſpoſeth to *ſleep* ſuch as are too vigilant, and have hot, dry *brains*: it may profitably be uſed at convenient times, by ſuch bodies as require it; in *hot* ſeaſons of the year, and by *hot* Conſtitutions.

Parſley, is hot and dry, diuretick and opening; gives no nouriſhment, but ſeaſons and recommends meat to thoſe that love its taſt; and is not unwholeſom.

Roſemary, is hot and dry, and yields no nouriſhment; but is good for the *Head* and *Nerves*, and all cold Diſeaſes of the *Brain*; and may well be uſed in the *Kitchen*, when there is occaſion.

Purſlane, is cold and moiſt; to be eaten in *ſallad*, by cholerick ſtomachs, and hot dry Bodies, to allay the intemperature of the bloud; and better it is if it be pickled than not.

Burrage and *Bugloſs*, are temperately hot and moiſt, cordial and cheering the ſpirits; good for *hypochondriack*, and melancholy perſons; hurtful to none: the cuſtom therefore of putting theſe into a glaſs of Wine is very good.

Sorrell, is cold and dry; very wholeſom for the body, and agreeable to the ſtomach, by its pleaſant tartneſs; it cools the bloud, contemporates choler, and allays ſeavouriſh heat; *Sorrel* and *Lettuce* together make a good Sallad.

Burnet, is hot and dry; and by its reſtrictive quality does ſtrengthen the *ſtomach*; it cheers the *heart*, and drives away melancholy; being put into a glaſs of Wine, makes

makes it reliſh well, and increaſeth the vertue of the liquor.

Succory is cooling, drying, opening and cleanſing; an excellent *Hepatic* Herb, very good for thoſe that are troubled with obſtructions and heat of the *Liver*; to be uſed in Broths, or otherwiſe in Medicine.

Spear-Mint, is hot and dry in the ſecond degree; it is a great ſtrengthner of a weak nauſeating ſtomach, or ſubject to vomiting; it is pleaſant in ſmell and taſt, refreſhing the Brain, and comforting the Heart; invites the appetite, and helps digeſtion, correcting the crudities that flat and depreſs the ſtomach.

Clary, is hot and dry; accounted a ſtrengthner of the back, and good to ſtop *ſpermatick* iſſuing: uſed by ſome for that purpoſe, to be fryed with Eggs; but I never found any conſiderable effects, nor do I recommend it in ſuch Caſes.

Tanſy, is hot and dry, bitter in taſt, but very acceptable to the *ſtomach*, and abſterſive; it is very wholeſom in *food* or *phyſick*; and therefore that Diſh called a *Tanſie*, is to be eſteemed as a choice dainty; but the juice of this Herb is not to be wanting in it.

Marygold-Flowers, are moderately hot and

and dry; they chear the *ſpirits*, and comfort the *Heart*; are very wholeſom and agreeable to all bodies, but chiefly beneficial for melancholick and drooping ſpirits; to be uſed in *broth* or *ſtewed* meats, to which they make an addition for goodneſs.

Pennyroyall, is hot and dry in the third degree; it cleanſeth and ſtrengthens the ſtomach, expels Wind, provokes Urine, and a great opener of obſtructions; it is a ſtrong *ſavory* Herb, but pleaſant and very wholeſom; eſpecially for cold, phlegmatick, and crude wateriſh bodies.

Violet-leaves, are cold and moiſt; good for hot and coſtive Bodies, to cool and looſen the Belly; and may be uſed in *Sallad*, *Broth*, or otherwiſe.

Thyme, is hot and dry, pleaſant in ſmell and taſt; it helps a weak ſtomach, and gives a good reliſh to *meat* or *broth*, which a good Cook knows very well.

Savory, is hot and dry in the third degree; of a ſtrong, penetrating, but fragrant ſcent, and of a biting taſt; it attenuates, opens and diſcuſſeth; corrects a crude watery ſtomach, gives a good ſeaſon to *meat* or *pottage*, as its name imports.

Marjerome, is delightful in ſmell and taſt; no leſs pleaſing to the *ſtomach*; and profitable for a weak *head*: very wholeſom for

for the body, and hurtful to none.

I have now given a ſhort, but uſeful account of the *virtues* and *qualities* of the moſt, and chiefeſt *Herbs* uſed in *Cookery*; whereby every one may appoint or make choice of ſuch, to be uſed in dreſſing their meat, as their nature and condition of body does moſt require: and refuſe thoſe, that although good and wholeſom in *themſelves*, yet not proper and fit for ſome perſons, in ſuch a *ſtate* of body. And although much more might have been ſaid, in the *medicinal* uſe of ſome of them; yet this is ſufficient to inform their proper uſe, in relation to a good and wholeſom *Diet*.

SECT.

SECT. XII.

Of Fruits, Alimental, *and* Medicinal; *diſtinguiſhed and adviſed.*

FRuit, in the firſt *Age* of the World, was the common food of man, appointed and uſed as his daily ſuſtenance, to nouriſh and ſupport the *Body:* and this *ſacred* Writ does inform us; *that the fruit of the Garden and Herbs, were the appointed food of our firſt parents:* And the daily cuſtom of eating thereof, did continue for a long time, as may be collected from ancient Writers.

Afterwards and by degrees, *fleſh* came into uſe more and more; and now *fleſh* is the common ſtanding food, moſt and chiefly uſed; and *fruit* is accounted rather for *divertiſement* between *meals*, and for delight, than otherwiſe for *neceſſity* or *ſupport*; eſpecially here in *England*, where fleſh is ſo plentiful.

Fruit, and *Herbs*, are innocent good food in themſelves, and by their ſimple natures well agreeing with mans body; but *unſeaſonably*, *immoderately*, and *unduly* uſed; being alſo now out of cuſtom, (ſave only by fits and ſtarts, and caſually eaten) they become

come oftentimes hurtful and injurious, cauſing Diſeaſes and Sickneſs.

Indeed the diſcreet uſe thereof is advantagious and profitable for the Body; as partly *alimental*, partly *medicinal*, and alſo for delight; being duly elected and choſen, as beſt agreeing, and ſupplying the different wants and variation of *conſtitutions*, individual *proprieties*, and rational well governed *appetitions*, at certain times and ſeaſons.

But, if otherwiſe, as moſt commonly people will fall upon them too greedily, as the *Swine*; to ſatiate and gorge their *ſtomachs*, without any conſideration of *times*, or limitation of *quantities*, or diſtinction of *qualities*: then this wholeſom and delightful proviſion, lays the foundation of ſome *chronick* and growing Diſeaſe, or precipitates you into ſome deſperate *acute* ſickneſs; and that this is too true, the *annual* and *fatal* diſtempers of *Autumn*, do ſufficiently and plainly confirm.

The unwholeſomneſs therefore of *Fruit*, (except ſome ſort) lies in the imprudent uſe thereof; in time, quantity, or other circumſtances that ought to be regarded; mixing it with other *meats*, and tempting the ſtomach with *fruit*, when it is already ſatiated with *fleſh*; or laying a new *load* upon

upon the ſtomach with *fruit*, before the former ingeſted food be workt off and digeſted.

I muſt confeſs, *fruit* is very enticing, both to the *eye*, and to the *palate*; and of this we have woful experience from the beginning of the World; the alluring *Apple* it was which laid the foundation of mans miſery, and made him liable to all manner of *Diſeaſes* and *Calamities*; and ſince Fruit *ab origine*, hath been ſo mortally *enſnaring*, and continues yet to be ſo *dangerous*; we ought to be ſo careful, to uſe it, and refuſe it, *how*, and *when*, and how *much*, *&c.* as cautioned and appointed following.

Fruits, ſome ſpring out of the tender *Herb*; others from the *frutex* or *ſhrub*; and ſome from the *Tree.*

We may divide *fruit* (for method and better underſtanding) into theſe five kinds; diſtinguiſhing and ſorting them into theſe ſeveral Claſſes: *Apples*, *Pears*, *Plums*, *Berries*, and *Nuts*; reducing all, or almoſt, the whole *genus* of Fruit into one or other of theſe *ſpecies.*

In the firſt *Claſſis* of *Apples*, there are divers ſorts, and variouſly denominated; as *Pippin*, *Pearmain*, *Queening*, *Ruſſeting*, *Quodling*, *Roſiars.*

Every Country almoſt hath ſome peculiar

liar *Apple*, or *Apples*; which we need not be ſo inquiſitive and curious to find out, and call them by their common name; but it will be ſufficient, and a more certain guide for choice, to diſtinguiſh and difference them by their *vertues* and *properties*; whereby every one may elect ſuch, as are moſt convenient for the nature and condition of their Body.

Apples, although they differ in *colour*, *figure*, *ſmell* and *magnitude*; yet by the *taſt* you will perceive and know the nature of the *Apple*, better than by all the reſt of theſe ſignal differences.

By *taſt* you may diſtinguiſh *Apples* to differ thus: ſome are ſweet, ſome acid or ſour; and ſome inſipid, of little or no taſt: others of a rough, or harſh tartneſs; ſome again are of a mixt taſt, as an acid ſweetneſs; and a ſweet acerbneſs, or roughneſs.

All *Apples* are cooling and moiſtning, but ſome more than others.

The *acid* and *tart* Apple, is to be choſen by ſuch whoſe ſtomachs are flat, hot and cholerick; and whoſe bodies abound with *bilious* acrid humours.

The *auſtere* or *rough* ſour Apple, that hath an aſtriction upon the palate; they are to be elected as proper for ſuch, who

are

are weak in the ſtomach, and too looſe or laxative in body.

The *inſipid*, *wateriſh* and *taſtleſs* Apples, are to be avoided as moſt dangerous; for they are moſt apt to oppreſs and corrupt in the ſtomach.

Such as are wholly *ſweet*, do ſooner ſatiate the ſtomach; and to be uſed by ſuch whoſe ſtomachs and bodies do abound with a *fretting acidity*, and acrimonious ſharp humors.

All *Apples* are hurtful before the Sun hath brought them to full digeſtion and maturation; for being too *green* and *unripe*, are then hard, windy, heavy, difficult to be digeſted; and their juice not wholeſom for the body: and alſo they are not ſo good, when they are over-ripe, too mellow and paſt their prime; being then fulſome and cloying to the ſtomach.

Such as are tender in *ſtomach*, and may be offended with the raw *juice*; 'tis then ſafeſt to gratify their appetite with Apples *baked* or *roſted*.

Eat not to a ſatiety and fulneſs, but pleaſe your palate, and leave of with ſome deſire of more.

Eat *fruit* upon an *empty* ſtomach, and give time for their digeſtion before you eat *fleſh*; but thoſe who deſire to put the taſt of meat out of their mouths, and to

cloſe

cloſe the ſtomach, may commit no error by eating a little, and but a little.

And here amongſt the tribe of Apples, comes in the *Pomegranate*, *Pomecitron*, *Lemon* and *Orange*.

Pomegranate, is a wholeſom fruit and pleaſant; they *cool*, *moiſten* and refreſh the ſtomach, and are good for hot and feavouriſh Bodies, to *cool* and quench *thirſt*. Some are *ſweet*, and ſome *acid*; the acid juice is *aſtringent*, but the *cortex* or ſhell is more binding; and is uſed phyſically for that purpoſe.

Pomecitron, yields an excellent juice; cordial, cooling and enlivening; very profitable in *feavours*, and comfortable to hot faint *ſtomachs*. The rinds alſo being candied; are a pleaſant cordial ſweet-meat.

Lemons are of like nature to the *citron*; and uſed in like manner, and for ſuch purpoſes; but are ſomething inferiour in worth. The juice whets the *ſtomach*, mitigates thirſt, corrects and allays the acrimony and biting of choler.

Orange, is a beautiful and fragrant fruit; wholeſom, pleaſant and uſeful, in the caſes now mentioned. *Oranges* ſome are *ſweet*, ſome *ſharp*: the *ſour* is binding, and uſed as *ſauce* to meat; the *ſweet* not reſtrictive; and eaten at any time between meals for delight only.

Pears, ſtand next in order after *Apples*; having much affinity with them, and are to be *elected*, and *moderated* by the ſame Rules; being proper for ſuch Bodies as require cooling and moiſtning.

Pears, for the moſt part have ſomething more of aſtriction than the *Apple*, if they be tart or ſoweriſh: they are to be diſtinguiſhed by taſt, and approved thereby.

The *ſweet* and ripe *Pears* are looſening; the *ſour* harſh and *unripe*; are reſtrictive.

The chief and beſt ſort of *Pears* to be eaten raw; are the *Orange*, *Burgomet*, *Katherine*, *Bonchriſtian*, *King Pear*, &c. other common *Pears* are beſt baked; and may then with ſafety and pleaſure be eaten; but eſpecially the *Warden Pear*; which is excellent meat, very comfortable to the ſtomach, and yields a wholeſom nouriſhment; and may be eaten not only by ſuch as are in Health; but alſo they are refreſhing to ſick and weak ſtomachs.

The next *Claſſis* of Fruit, is that of *Plums*; in which are *Apricocks*, *Peaches*, *Damſons*, *Bullace*, *Prunes*, *Dates*, *Figs*: and theſe are of the better ſort: but the *Horſe Plum*, and *Wheat Plum*; and many others are not ſo good.

Plums, are more difficult, and nicely to be ventured on, than *Apples* or *Pears*; and cau-

cautiouſly to be eaten; except ſome few of the better kind.

Plums, are various in *colour*, *figure*, *magnitude* and *taſt*: but by the taſt you may beſt diſtinguiſh them; what are moſt agreeable to the *Palate* and *Stomach*. Thoſe which are *ſweet*, are more nouriſhing; the *ſour*, are more binding, and cooling. *Plums* that are of a *middle* taſt; between ſweet and ſour; having a tart ſweetneſs, are beſt: as *Apricocks*, *Damſon*, *Bullace*, and ſuch like. *Apricocks*, are pleaſant, cooling, moiſtning, and wholeſom; very harmleſs to a good *ſtomach*: but if the ſtomach be weak, cold, or foul; you may not preſume upon their innocency.

Peaches, for hot and dry Bodies, may be advantagious and good; obſerving the general rules aforeſaid: but for cold, raw *ſtomachs*, phlegmatick and wateriſh *bodies*, they are hurtful.

Damſons, and *Bullace*, moderately eaten, will not prejudice; if the *ſtomach* be ſtrong, and deſirous of them: but being baked or ſtewed, are then very pleaſant and harmleſs food, although the *ſtomach* be tender.

Prunes, that are brought over to us, are a ſort of dryed *Plums*; and are very wholeſom for uſe, in broths, or otherwiſe ſtew-

ed, and baked. The *Damask* and *Spaniſh Prunes*, cool, moiſten, and relax a coſtive belly: but the *French* Prunes are rather aſtringent than looſening.

Horſe-Plums, *Wheat-Plums*, and ſuch like, are dangerous to be buſy with; but being baked or ſtewed; you may be bolder with.

Dates, are temperate for heat, and very nouriſhing: they help to fatten and ſtrengthen the body; and are good for weak and decayed people, that ſtand in need of *reſtauratives*.

Figs, are ſomething like to *Dates* in their properties of nouriſhing; but withall are ſomewhat abſterſive; eſpecially in *Pectoral* infirmities, and of the *Reins*. *Figs* and *Dates*, are both wholeſom for clean Bodies; but coming in to foul Bodies, they rather injure than benefit: they are beſt to be eaten upon an empty ſtomach.

Olives, and *Capers*, are a ſort of *Plums*, brought to us pickled; and are uſed, as ſauce with meat: an account of them are given before, in the eighth Section, treating of *Sauces*.

The fourth Claſſis of *Fruit* are *Berries*; and ſuch as are analogous, and reducible thereto: as *Strawberries*, *Raſpas*, *Ribes* or red *Currans*, *Gooſeberries*, *Barberries*, *Mulberries*,

berries, *Cherries*, *Grapes*, *Raiſins*, Blue *Currans*, &c.

Strawberries, are a pleaſant fruit upon the *palate*, acceptable to the ſtomach, and wholeſom for the *Body:* they cool and moiſten, and are very refreſhing to hot cholerick bodies.

Raſpas, are a wholeſom cooling fruit, and very toothſom; proper for thoſe, who have a hot *Stomach*, *Liver*, or *Reins:* and are like to the *Strawberry*, in goodneſs and vertues.

Ribes, or red *Currans*, are good to cool and allay thirſt; they quicken the *appetite*, and ſtrengthen the *ſtomach*, by their gentle aſtriction: and are profitable for hot bodies; yielding a wholeſom juice.

Gooſeberries, before they be ripe, are ſour, cold, and aſtringent; fit then for *ſauce*, and are good for that purpoſe; giving a pleaſant reliſh, and improves a Diſh of meat, if the *Cook* fail not in management. They are alſo very good baked, in *tarts*, or ſtewed: but raw *Gooſeberries* are not wholeſom, green, nor ripe; they are dangerous to eat a quantity of them, which may ſoon ſurfeit the *ſtomach*.

Barberries, are much what of the nature of red *Currans*, but ſharper in taſt, and more aſtringent: they are cooling to the

ſtomach, and excite the appetite; they check cholerick *ebullitions*, nauſeous *belchings*, and *vomiting*; and are acceptable to ſeavouriſh perſons, the *Rob*, *Syrup* or *preſerve*.

Mulberries, are cooling and pleaſant, both in the *mouth* and *ſtomach*: the unripe are binding, and uſed only medicinally; the ripe, not aſtringent; and are taken for aliment, and pleaſure. The *phyſical* uſe is chiefly for ſore mouths and throats; and is commonly appointed in *gargles* to allay any *inflammation* or heat of thoſe parts.

Cherries, are cooling, moiſtning, and delightful to the *palate* and *ſtomach*: their juice is harmleſs and wholeſom; and only requires diſcretion in the uſe thereof. Some Bodies are more fit for them than others: as the lean, hot, and dry conſtitutions: but the fat, phlegmatick, cold, and groſſer Bodies, may ſooner receive a prejudice by them.

They ought to be ripe, and in their prime; and freſh gathered: and then may prove good *Phyſick*, as well as *food*: There are two ſorts, *red* and *black*: but for the purpoſes aforeſaid, the red are to be preferred. Some attribute great virtues to the black *Cherry*, and uſe it Phyſically: but much of this is phancy.

Grapes,

Grapes, of the better ſort, are a delicious fruit, and ought to be eſteemed, for the rich cordial *Wines* they produce. *Grapes* are various in their kinds; as ſome excelling others in goodneſs, ſo differing in *taſt*: but in general we may account them wholeſom and nouriſhing; only ſome perſons may eat of them more freely than others: if therefore they do you hurt, the fault is in your ſelf. You muſt not eat the *skins*, nor *kernells*; nor upon a full *ſtomach*; but as cautioned in the general rules aforeſaid. The ripe, and ſweet *Grapes* are looſening; the ſour and unripe, binding.

Raiſins, are dryed Grapes; and by the heat of the Sun, their exuberant moiſture is abated; the remainder incraſſated, and more digeſted; whereby they become very wholeſom, and may more freely and ſafely be eaten, than the ſucculent full *grape*.

They are temperate in heat, moiſtning, nouriſhing and fatning: and are good for ſuch as are infirm in the *Breaſt*; that cough, wheeſe, and are ſhort-winded.

Currans, that are brought over to us in Barrels; are alſo a kind of ſmall *grape* dryed; they are opening, abſterſive and looſening; and may be uſed in Broths, or other-

wiſe very freely: they are wholeſom for all *conſtitutions*; well-liking and acceptable to moſt people.

The fifth and laſt *Claſſis* of *Fruit*, is *Nuts*; comprehending therein, all ſort of ſhell-*fruit* that ſerve for food; with an account alſo of their medicinal virtues.

Walnuts, *Filberds*, *Haſelnuts*, *Almonds*, *Cheſtnuts*, *Piſtaches*, *Pinenuts*, &c.

Walnuts, being new gathered and freſh; are then tender, juicy, and pleaſant; affording much nutriment, and that not unwholeſom; the *skins* pilled off: but being long gathered; the *kernell* old, dry, hard, and the skin not to be ſeparated; they are then heavy upon the *ſtomach*, ſtopping and unwholeſom.

They are accounted by ſome Phyſicians *Alexipharmacal*; reſiſting poiſons, and peſtilential malignity; and have been uſed by the *Ancients* in compoſitions for that purpoſe: but I am not apt to credit their virtues of that kind. The *green nuts* preſerved, are both pleaſant and wholeſom.

Haſelnuts, are hard of digeſtion, and injurious to the *ſtomach*, and *Lungs*; eſpecially ſuch as are weak and infirm in thoſe parts, will ſoon find the prejudice; and are fit only for robuſtick ſtrong *Bodies*. When they are new gathered they are not half

half ſo bad, as when they be old and dry, and the *skin* will not peel off; for then they are very ſtopping, and cauſe ſhortneſs of breath, and obſtructions in other parts.

Filberds, are better than the *Haſelnuts*; yet are not very eaſy to be digeſted, and muſt be eaten new gathered; for being old they become hurtful.

But if your *nuts* be not ſo new as they ought to be; you may correct them, and prevent much of the prejudice that follows upon theſe or the former *nuts*; if you eat them with good *raiſins* of the Sun.

Cheſtnuts, are a ſtrong food; and may agree well enough with ſtrong *Bodies*, and may prove wholeſom; for they afford much ſolid nouriſhment: but to the weaker ſort, and infirm perſons, they are not to be allowed; being heavy of digeſtion to ſuch; obſtructing and windy, and make the body *coſtive*. They are not to be eaten raw.

Almonds are pleaſant; they yield a wholeſom juice, which is *reſtaurative*: and may well be eaten by lean, and conſumptive perſons. The *newer* they are the better: but if they be old, and hard; they muſt be blanched; for the *husky skin* is obſtructing and unwholeſom: and then you are

are to eat *raiſins* with them.

Piſtaches, are both *alimental* and *medicinal:* temperate in heat and moiſture: good in *pectoral* infirmities, Coughs, and ſhortneſs of breath: they lenify, digeſt, and open obſtructions of the *Breaſt:* they afford much and good nouriſhment, being reſtaurative: proper for *aged*, *conſumptive*, and lean people.

Pinenuts, are much like to the *Piſtach*, in virtues and goodneſs; and may be uſed, for all the purpoſes there mentioned.

SECT. XIII.

Of Drink.

The ſeveral ſorts; and properties declared: with Rules, *and* Cautions *in drinking.*

HAving in the preceding *Sections*, gone through the ſeveral kinds of *Food:* therein diſtinguiſhed, and appointed the wholeſom uſe thereof: it remains, we come in order, to ſet forth the nature and qualities of *Drink*; and to eſtabliſh ſuch laws in drinking, as may moſt conduce to *Health*, and a vigorous long *life*; for which, *Drink*

in

in the kind, and circumſtances in drinking; are of great importance.

The intention, and uſe of *Drink* is; *firſt*, to extinguiſh and ſatisfy thirſt.

Secondly, To help *digeſtion*; by macerating of ſolid food in the ſtomach.

Thirdly, To promote the *diſtribution* of meat; and to ſupply the body with convenient *moiſture*.

Now to anſwer theſe deſigns; the choice of *Drink* is to be made moſt ſuteable, and *wholeſom*: the *Quantity* proportioned convenient: the *manner* and *order* regulated; as may beſt conduce to the purpoſes aforeſaid.

Concerning the *firſt*: for choice of *Drink*, I ſhall propoſe to you the chiefeſt, and moſt uſual, with my opinion of them; which are theſe.

Water, *Wine*, *Beer*, *Ale*, *Cyder*, *Perry*, *Meath* or *Meatheglin*, *Mum*, *Brandy*, *Aquavitæ*, *Coffee*, *Tea*.

Water, was the *Drink* created for Man; and was ſo uſed by *Adam*, and his Poſterity; and until after the *deluge* there was no other: but then *Noah* brought in the uſe of *Wine*: and after that, by latter Ages, other liquors have been invented.

That *Water* is a wholeſom *Drink*, and rather the moſt wholeſom: I plead *firſt*, the

the *inſtitution*; Water being appointed for Man in his beſt *ſtate*; does ſtrongly argue, that to be the moſt ſuteable for humane nature.

Secondly; From the *nature* and *quality* of it; *Water* anſwering all the intentions of a common *Drink*: it cools, moiſtens and quencheth thirſt: 'tis clear, thin, fit to convey *aliment*, and be conveyed, through the anguſt paſſages, and ſmall Veſſels of the Body.

Thirdly; From its ready compliance with, and obedience to *tranſmutation*, and *aſſimilation* for nutrition: being ſimple, pure, and void of aliene, heterogeneous parts; not apt to reſiſt, nor to tincture and pervert the digeſtive *ferment*; but freely yielding, and eaſily tranſmutable.

Fourthly; From its concomitant, approximate effects: thoſe which drink Water, are more airy, brisk and pleaſant; *Water* not being apt to fume, cloud, nor diſturb the *Brain*, like ſtronger liquors; which procure drowzineſs and indiſpoſition to action, both of *Body* and *mind*.

Fifthly; From the experiment and proof of it, in the primitive *Age* of the World: the *Water* Drinkers were the longeſt Livers, by ſome hundreds of years: and doubtleſs they were not infeſted with ſo many

many Diſeaſes; nor ſo often ſick, and complaining as we are.

Theſe arguments conſidered; we need not to doubt but Water is a wholeſom, and the natural Drink for Man: and a *Drink* of that ſort, which is a *Rule* to it ſelf; and requires little caution in the uſe of it (to them that are bred to it) ſince none is tempted to intemperance, by drinking thereof.

But *Cuſtom* hath naturalized other liquors, and it is difficult to deſert them: but ſuch as would make an experiment of the *primitive* Drink; much might be ſaid, and cautions given neceſſary to guide them in ſuch a new courſe of life: which cannot well be done, but by examination and inquiry into the ſtate and condition of the *Perſon*; elſe you may receive a prejudice, and defame innocent, pure *water*; therefore I paſs it by.

Water is not all alike in goodneſs; but much difference there is in this and that ſort; which we may diſtinguiſh thus.

Spring Water; *River*; *Rain Water*; *Well*, and *Pump Water*: beſides, ſtanding *Water*, of *Lakes*, *Ponds*, *Pits* and ſuch like.

Spring Water, if it riſe from a high place, out of good ground, pure in *taſt*, *clear* and *thin*; is the beſt Water for Aliment: but

if

if it be in low ground; or tinctured by any *mineral* earth, through which it passeth; not having the former properties; then it is not so good for Drink, or other alimentary uses.

River Water, running clear, upon gravelly or stony ground; not near *Cities* or great *Towns*; or otherwise, that might occasion filth or carrion to be thrown in; such I say is good, else not.

Rain Water, in the *Spring* and *Summer*, may be accounted very good and wholesom: but at other seasons, and when the *Air* is more thick and dark, from impure vapours, stormy blasts, hail or thunder; then not so good.

Well Water, having no motion, nor Sun upon it, is not so good as the former Waters: but if it be in an open *place*, and having a good *gravelly* or *stony* bottom, it is much the better for that.

Pump Water, being close shut up from the *Air*; and brought up through decaying wooden *pipe*, contracting foulness; is rather worse than Well water.

Waters conveyed through *leaden* pipes, or *wooden*; are not wholesom; and therefore Cistern Water is not good; being alienated from its native goodness, and tinctured by the *lead*.

Consi-

Conſidering then the conditions of Water, uſed both for *drink* and dreſſing of *meat*; in many, or moſt *Cities*, and great Towns of *England*; eſpecially here in *London*; we need not wonder, that the *Scurvey* is ſo predominant; lying under the inconvenience and injuries of bad Water, which is none of the leaſt procurers of that Diſeaſe.

Lakes, *Ponds*, or *Pits*; and ſuch like ſtanding Waters; are not wholeſom for the Body.

Snow water, and *Ice* put into drink, to cool it; is practiſed in ſome hot Countries; and here in *England* it is uſed by ſome, in Summer time (being kept under ground for this purpoſe) but it is a pernicious cuſtom.

And now I paſs on to another ſort of *Drink*, of frequent uſe, and great reputation in the World, for many hundred years, and that is *Wine*.

Wine is an excellent liquor, allowed and given by the *Creator* for the uſe of Man: but not as a common and daily drink; but for ſpecial uſes, and occaſions requiring: that is; to cheer the drooping *mind*, and refreſh the decaying infirm *Body*: for which, it being ſeaſonably and diſcreetly uſed, is very helpful and beneficial to mankind.

Wine,

Wine, is both *aliment* and *medicament*; a great refreſher of decayed nature; it nouriſheth the *Body*, and exhilarates the *mind*: 'tis a good *cordial*; it ſtrengthens the *ſtomach*, and diſpoſeth to *ſleep*; it reſtores the *ſpirits* dejected or weak, and is helpful to old *Age*.

But on the contrary; if it be immoderately, unſeaſonably, and conſtantly uſed: it turns much to the prejudice of *Body* and *mind*: by ſubverting the natural vital *heat*; alienating the *craſes* of the parts; and offending the *Nerves*: and farther, the intemperate uſe of Wine, diſturbs the *brain*, and leſſens the *underſtanding*; dulls the *wit*, and raſeth the memory. *Vino forma perit, vino corrumpitur ætas.* Propert.

There are ſeveral ſorts of *Wine*; differing much from one another, in goodneſs and worth; ſo likewiſe in *taſt*, *colour*, *conſiſtence*, and *ſmell*: being of the growth of ſeveral Countries, and places, differing in *Climate*, or *ſoil*; which to examine and compare, by a particular and exact account of each, would be too tedious, and not ſo neceſſary and uſeful for the *Reader*: therefore briefly, and more generally you may make choice of Wine thus; as may beſt ſute with the *nature* and condition of your *Body*.

The

The *Wines* moſt uſual, and frequently drank here in *England*; are *Sack*, *White* Wine, *Claret* and *Rheniſh*.

The *white*, *thin*, and *acid* Wines; are attenuating, abſterſive, and diuretick: as the *French* White *Wine*, and the *Rheniſh*.

The *ſweet Wines* are moſt nouriſhing, cordial and comfortable: and of theſe, the thick dark Wines; as the *Muskadell*; nouriſh more than the thin, clear Wines; as the *Canary*.

The auſtere and *rough* Wines; as *Claret*, and *red* Wine; are *reſtrictive*.

The ſtrong *ſpirituous* Wines, are apt to offend the *head*; by raiſing fumes and vapours; but temperate and ſmaller Wines, will not cloud the Brain, and are better for a frequent uſe.

But if *Wine* be too ſtrong; or to ſupply the place of common drink, and uſed as *Beer*, for quenching thirſt; then it is beſt to dilute and mix it with Water, two, three, or four parts, to one of *Wine*; and allay it to what temperature you pleaſe, as your body does beſt require.

Wine more often offends the Body by *quantity*, than *quality*; if it be natural, and pure from the grape: and more ſuffer by the *adulteration*, and abuſive mixture; than

by the natural ill *properties*, decays, and degeneration of the Wine in it ſelf.

Malaga Sack, is accounted by ſome to be *reſtaurative*; and appointed for that purpoſe, to weakly and conſumptive people: but ſince it is *heavy* and *clogging* upon the ſtomach; I cannot recommend it for that intention, but prefer others before it.

Canary Sack, is much before the *Malaga*, for richneſs and goodneſs; and more agreeable to the *ſtomach*; alſo nouriſhing, and very refreſhing to nature.

Sherry Sack, is a wholeſom and good ſtomach Wine; and better at meat, than any other *Sack*; being abſterſive and hard; not a *ſatiating* Wine; but does whet and provoke the *ſtomach* to eating, and alſo helps forward digeſtion.

Rheniſh Wine, is a very wholeſom liquor; penetrating, opening, and provoking urine: fitteſt for fat, and full bodied people: but lean, ſpare, and thin perſons, will agree better with feeding, and fatning Wines: as *Canary*, *Muskadell*, *Tent*, and ſuch like.

White Wine, is ſearching, cleanſing, and opening; and comes neareſt to *Rheniſh* in qualities; but is inferiour in goodneſs: but neither of them are good, and rather injurious to ſuch as are moleſted with *arthritick*

tick pains, and *rheumatiſm*; or otherwiſe troubled with any defluxion of a ſharp *ſerous*, or wateriſh humour.

Claret, is fit for *meals*; being a good ſtomach Wine, for the roughneſs and gentle aſtriction that is in it; which is pleaſing to the ſtomach.

The *Greek Wine*, *Muskadell*, *Tent*, and ſuch like nouriſhing Wines; being luſcious, generous, and rich in ſpirit; are to be uſed as *cordials*, and *reſtauratives*, and not for common drinking.

Having declared the nature, and right uſe of Wine: we proceed now to other liquors, uſed as *Drink*; but of a lower and inferiour rank, made alſo of *Fruit*; which is *Cyder*, and *Perry*.

Cyder, is the juice of *Apples*; which by Fermentation, and due ordering, is made fit for keeping; and then for *Drink*.

This ſort of liquor is better or worſe; as the *fruit* is, of which it is made; and from the *skill*, and care of the *maker*; which contributes not a little to its goodneſs: but if it be made of *pickt* fruit; of the beſt ſort (not *mingled* Apples) it produceth a choice drink, when *ripe* and fit for drinking; coming near to *Wine* in goodneſs; being ſtrong, brisk, and clear.

Cyder, for a diverſion and change (not a

common and conſtant drink) may well be uſed; and is very wholeſom and good: eſpecially, for *hot*, *dry* and *coſtive* Bodies: and for ſuch, it is proper *Phyſick*; to *cool*, *moiſten*, and *relax* the Belly that is bound up: but for cold *conſtitutions*; phlegmatick, windy, and wateriſh *ſtomachs*; that are too *laxative*, and weak in body; for ſuch, it is not convenient, but rather injurious.

Perry, is produced of *Pears*, after the ſame manner, as *Cyder* of *Apples*; and is very like in qualities, if it be of the beſt *fruit*, and well made; and will ſerve for the ſame purpoſes, and require the ſame cautions; that I need not repeat.

But the common and moſt uſual drinks with us; are *Beer* and *Ale*.

Beer, made of *water*, *malt*, and *hops*, is very various: and in ſeveral Countries and Places here in *England*, the Beer hath a different *taſt*, one from the other; as if they were not made of the ſame ingredients. And this does proceed; ſometimes from the difference of *water*; or the *malt*; or goodneſs of the *hops*; or different *quantity*; or *Age* of the Drink; or the *Cask*; or from the Art, and management of the *Brewer*.

Which being ſubject to all theſe *caſualties* and

and *variations* from thence; we muſt in reaſon imagine, and conclude; that our *Bodies* do likewiſe receive *impreſſions* and alterations from thence alſo: Drink being of a *diffuſive* nature, ſoon ſpreads, and is communicated to all parts of the Body; and does *tincture* them with ſuch *properties*, and qualities it is pregnant with; whether better, or worſe.

It is not then of mean concernment, what *drink* we accuſtom our ſelves to; and how choice we ought to be in our Drink: for, bad Drink is not only the *diſguſt* upon our *Palate*, and a diſpleaſure at preſent in drinking; but it hath *influence* upon our Bodies for the future; to *alienate* and *pervert* the fermenting and tranſmuting powers of the *digeſtions*; and to introduce an unſound ſtate of Body; if the Drink be not pure and wholeſome, free from any *ſmatch* of ill.

But how oft you are injured upon this account, you little know; at leaſt take little notice, and regard; but wonder at every appearance of a *diſeaſe*, or *diſcompoſedneſs*; as if you had never been under the procuring *cauſes* of any diſtemper, or *morbifick* change in the Body.

Hence it is that the *water-drinkers*, have the advantage of all good fellows; the

ſtrong *Beer*, and the *Ale* drinkers: but this by the way.

But ſuppoſing *Beer* to be well brewed; all the ingredients good; and of a fit age to drink: when all theſe happen together (which is but ſometimes) then *Beer* diſcreetly uſed may be good, and wholeſom for the Body.

To make up therefore the goodneſs of *Beer*; theſe conditions are requiſite.

It ought to be well *boil'd*, and well *hop'd*: *clear*, and well ſetled: not ſtale; for that is injurious; but taſting of the *hop*: not *ſtrong*, for common drinking; but at other times, to refreſh the *Stomach*, and chear the *Heart*, ſtrong Beer may ſupply the place of Wine.

Ale though made of the ſame ingredients as *Beer*; yet differs, (having a leſs quantity of Hops) being more ſweet, ſmooth, and pleaſing to the Palate.

Ale in general, is not ſo wholeſom as *Beer*; for that it is not ſo well *boiled*, nor *hop'd*; and will not keep ſo *long*, but ſoon changeth and grows ſour: yet in ſome parts of *England*, as in the *North*; the *Ale* is much better, more pleaſant, and wholeſomer brewed, than in the *Southern* parts.

Ale is ſubject to the ſame caſualties, and abuſe,

abuſe, as *Beer*; that what hath been ſaid before, may alſo be applied here.

Metheglin, is a drink made of *water*, *honey*, ſome *herbs* and *ſpice* boiled; and then ſet to ferment: which being varied, according to the will of the maker (and no certain rule) I cannot ſo well determine upon it; but being well ordered, a good drink may be made, for variety to pleaſe; a little ſometimes.

Meath, is ſomething like to *Metheglin*; being made of *water*, but a leſs quantity of *honey*; and is not ſo ſtrong, nor ſo much compounded; but a ſimple, innocent, good Summer drink: being abſterſive, and cooling; provokes urine, and keeps the body ſoluble.

Mum, if it be right *Brunſwick*; is a hearty ſtrengthning liquor; and may ſafely be uſed ſometimes, by ſuch as require ſtrong drink; whoſe bodies do like, and agree well with it. But our *Engliſh Mum* is not comparable to it; and diſparageth the other, being too often ſold for *Brunſwick*.

Coffee, is a Drink now much in uſe, and therefore 'tis ſeaſonable to ſay ſomething; for whom it is good; at leaſt not prejudicial; and for whom it is injurious.

Coffee excites and raiſeth the animal ſpirits, that are dull or inactive, and puts them

upon motion: and is helpful to such as must be watchful; for it prevents *drowzineſs* and *heavineſs*: and makes them more brisk in buſineſs: the very ſcent of *Coffee* Powder, affects the ſpirits ſo, as to agitate and move them. But then on the other hand; moſt *Coffee* drinkers, are *ſmoakers*; that what advantage they gain by *Coffee*, is loſt by *Tobacco*; for this by a *narcotick* property, diſpoſeth to ſleep, and reſt; and moſt people are dull and heavy after it: but for the nature, and effects of *tobacco*, my *Tract* of the *Scurvey* will inform you.

The frequent and conſtant uſe of *Coffee* does make *lean*: therefore proper for fat and corpulent people; that would abate of their fleſh; and that are inactive and ſlothful: but injurious to ſpare, ſlender people: and to them that are too watchful; and make but ſhort ſleeps in the night: alſo to ſuch as are affected with a tremor, a ſhaking and trembling of the head, or hands; or that are *vertiginous*. An enemy to hot, and cholerick Conſtitutions; and whoſe bloud is depraved by aduſt melancholy; *Coffee* then promotes it: nor is *Coffee* a friend to *Venus*; but rather diſables.

Brandy, is another drink in faſhion of late

late years: and ſome love *Uſquebath*; and to keep doing, *Aqua vitæ* ſometimes ſupplies their wants, to ſip on: others tipple to exceſs of theſe ſpirits. But theſe are *pernicious* Drinks to uſe commonly, and in the way of good fellowſhip: for they deſtroy the natural heat, and change the *craſes* of the parts; and leave the Body chill and cold; always requiring their conſtant help to warm the ſtomach: which muſt needs be deſtructive to *Health*, and oppoſite to *long Life*.

But in caſes of neceſſity; upon fainting or ſudden weakneſs, or oppreſſion of ſpirits; a fullneſs, nauſeouſneſs, or crude watering of the ſtomach: upon ſuch emergencies, you may have recourſe to theſe helps; and blameleſs; if you have no better to ſerve your need.

Accuſtom *youth* and ſtrong *ſtomachs*, to ſmall drink: but ſtronger drink, and *Wine*, may be allowed to the *infirm*, weakly, and *aged*: for that it chears the ſpirits, quickens the appetite, and helps digeſtion, moderately taken; and this ſometimes as occaſion requires.

Drink, whether it be wholeſomer *warmed* than *cold*, is much controverted; ſome ſtiffly contending for the *one*, and ſome for the *other*: I ſhall rather chuſe the middle way,

way, with limitation and diſtinction; than impoſe it upon all, as a rule to be obſerved under the penalty of forfeiting their health; the obſervation of the one, or the other.

There are three ſorts of perſons; one cannot drink *cold Beer*; the other cannot drink *warm*; the third, *either*: You that cannot drink cold Beer, to you it is hurtful; cools the ſtomach, and checks it much; therefore keep to *warm drink* as a wholeſom cuſtom: you that cannot drink warm Beer; that is, find no refreſhment, nor thirſt ſatisfied by it; you may drink it cold, nor is it injurious to you: you that are indifferent and can drink either; drink yours cold, until your ſtomach alters, and requires it to be warm.

Therefore as there is *variety* in Palates, and Stomachs, liking and agreeing beſt with ſuch kind of meats and drinks, which to others are utterly diſguſtful, diſagreeing and injurious, though good in themſelves; ſo, is it in Drink *warmed* or *cold*: what one finds a benefit in, the other receives a *prejudice* from; at leaſt does not find that ſatisfaction and refreſhment, under ſuch a qualification; becauſe of the various natures, particular appetitions, and *idioſyncratical* properties of ſeveral bodies; one thing

thing will not agree with all: Therefore he that cannot drink *warm*, let him take it *cold*, and it is well to him; but he that drinks it *warm*, does better: And this is to be underſtood in froſty Winter; when the extremity of cold hath *congelated* and *fixed* the ſpirits of the Liquor in a *torpid* inactivity; which by a gentle warmth are *unfettered*, *volatile* and *brisk*; whereby the drink is more agreeable and grateful to the ſtomachs fermenting heat, being ſo prepared, than to be made ſo by it.

Having ſet forth the ſeveral ſorts of *Drink* uſed; and therein ſhewed their *nature* and *qualities*, and *qualifications*: I come now to regulate the *Quantity*, as moſt conducing to Health and Longevity.

There are three ſorts of *Drinkers*: one drinks to ſatisfie *Nature*, and to ſupport his *body*; without which he cannot well ſubſiſt, and requires it as neceſſary to his Being. Another drinks a *degree* beyond this man, and takes a larger *doſe*; with this intention, to exhilarate and chear his *mind*, to baniſh *cares* and *trouble*, and help him to *ſleep* the better: and theſe two are lawful drinkers. A third, drinks neither for the good of the *body*, or the mind; but to ſtupifie and drown both; by exceeding the former bounds, and running into exceſs; fruſtrating

fruſtrating thoſe *ends* for which drink was appointed by Nature; converting this *ſupport* of life and health; making it a *procurer* of ſickneſs and untimely death.

Some, to excuſe this intemperance, hold it as good *Phyſick*, to be drunk once a month; and plead for that liberty as a wholeſom cuſtom; and quote the authority of a famous *Phyſician* for it.

But whether this Opinion be allowable, and to be admitted in the due *Regiment* for preſervation of health; is fit to be examined.

It is a *Canon* eſtabliſhed upon good reaſon; *That every thing, exceeding its juſt bounds, and golden mediocrity, is hurtful to Nature.* The beſt of things are not excepted in this general rule; but are reſtrained and limited here to a due proportion. The neceſſary *ſupports* of life; may prove the *procurers* of death; if not qualified and made wholeſom by this corrective.

Drink exceeding its meaſure to exceſs; is no longer a refreſhment, to *irrigate* and water the thirſty body; nor a preſervative; but makes an inundation to drown, and ſuffocate the *vital powers*; and is the cauſe of ſickneſs: It puts a man out of the ſtate of health, and repreſents him in ſuch a degenerate condition, both in reſpect of

body

body and *mind*; that we may look upon the man, as going out of the World; becauſe he is already gone out of himſelf; and ſtrangely *metamorphoſed* from what he was.

I never knew *ſickneſs* or a *Diſeaſe*, to be good preventing Phyſick; and to be drunk, is no other than an unſound ſtate, and the whole body out of frame by this great change. What difference is there between *ſickneſs* and *drunkenneſs?* Truly I cannot diſtinguiſh them otherwiſe, than as *genus* and *ſpecies:* Drunkenneſs being a raging Diſtemper, denominated and diſtinguiſhed from other ſickneſſes, by its *procatartick* or *procuring* cauſe, *Drink.*

That *Drunkenneſs* is a Diſeaſe, or ſickneſs; will appear, in that it hath all the requiſites to *conſtitute* a *Diſeaſe*, and is far diſtant from a *ſtate* of health: for, if Health be the free and regular diſcharge of all the *functions* of the body and mind; and ſickneſs, when the *functions* are not performed, or weakly and depravedly: then *Ebriety* may properly be ſaid to be a Diſeaſe or Sickneſs; becauſe it hath the *ſymptoms* and *diagnoſtick* ſigns, of an *acute* and great Diſeaſe: for, during the time of *drunkenneſs*, and ſome time after; few of the faculties perform their offices rightly, but very

very depravedly and *preternaturally.*

If we examine the *intellectual faculties*; we ſhall find the *reaſon* gone, the *memory* loſt or much abated, and the *will* ſtrangely perverted.

If we look into the *ſenſitive* faculties; they are diſordered, and their *functions* impedited, or performed very deficiently: the *eyes* do not ſee well, nor the *ears* hear well, nor the *palate* relliſh, *&c.* The *ſpeech* faulters and is imperfect; the *ſtomach* perhaps vomits or nauſeates; the *legs* fail: Indeed if we look through the whole man, we ſhall ſee all the faculties depraved, and their functions either not executed, or very diſorderly and with much deficiency.

Now according to theſe *ſymptoms* in other *ſickneſſes*, we judge a man not likely to live long; and that it is very hard he ſhould recover; the danger is ſo great from the many threatning *ſymptoms* that attend this ſickneſs, and *prognoſticate* a bad event: here is nothing appears *ſalutary*; but from head to foot, the Diſeaſe is prevalent in every part; which being collated, the *ſyndrom* is *lethal*, and judgment to be given ſo. Surely then *Drunkenneſs* is a very great Diſeaſe for the time; but becauſe it is not uſually *mortal*, nor laſts long; therefore it

is

is ſlighted, and lookt upon as a trivial matter that will cure it ſelf.

But now the queſtion may be asked; Why is not *Drunkenneſs* uſually *mortal?* ſince the ſame ſigns in other Diſeaſes, are accounted *mortal*, and the event proves it ſo.

To which I anſwer; All the hopes we have that a man *drunk* ſhould live, is; Firſt, From common *experience* that it is not deadly: Secondly, From the nature of the *primitive* or *procuring* Cauſe, ſtrong Drink, or Wine; which although it rage, and ſtrangely diſcompoſe the man for a time, yet it laſts not long, nor is commonly *mortal.* The *inebriating* ſpirits of the liquor, flowing in ſo faſt, and joining with the ſpirits of mans body, make ſo *high* a *tide*, that overflows all the banks and bounds of order: For, the ſpirits of mans body, thoſe *agents* in each faculty, act ſmoothly, regularly and conſtantly, with a moderate ſupply; but being over-charged, and forced out of their natural courſe, and exerciſe of their duty, by the large addition of *furious ſpirits*; ſpurs the functions into ſtrange diſorders, as if Nature were conflicting with death and diſſolution; but yet it proves not *mortal.*

And this; firſt, becauſe theſe *adventitious*

tious ſpirits are amicable and friendly to our bodies in their own nature; and therefore not ſo *deadly injurious*, as that which is not ſo familiar; or noxious.

Secondly, Becauſe they are very *volatile*, *light*, and *active*; Nature therefore does much ſooner recover her ſelf, *tranſpires* and ſends forth the *overplus* received; than if the *morbifick* matter were more ſolid, ponderous and fixed; the *gravamen* from thence would be much worſe, and longer in removing: as, an over-charge of *Meat*, *Bread*, *Fruit*, or ſuch like ſubſtances not ſpirituous; but dull and heavy (*comparativè*) is therefore of more difficult digeſtion, and layes a greater and more dangerous load upon the faculties; having not ſuch *volatile*, *brisk* ſpirits to aſſiſt Nature; nor of ſo liquid a fine ſubſtance, of quick and eaſy digeſtion, as ſtrong drink: So that the *ſymptoms* from ſuch food, are much more dangerous, than thoſe *peracute* diſtempers, ariſing from Liquors.

And farther; thoſe bad *ſymptoms* in other Diſeaſes, are more to be feared and accounted *mortal*, (than the like ariſing from *drunkenneſs*) becauſe thoſe perhaps depend upon *malignant cauſes*; or ſuch as by time are *radicated* in the body; or from the defection of ſome *principal part*: but the

the ſtorm and diſcompoſure ariſing from *drunkenneſs*, as it is ſuddenly raiſed; ſo commonly it ſoon falls; depending upon *benign cauſes*, (if the drink be ſound) and a ſpirituous matter, that lays not ſo great an oppreſſion; but *inebriates* the ſpirits ſo, that they act very diſorderly and unwontedly; or, by their *ſoporiferous* vertue, *ſtupefies* them for a time, until they recover their *agility*, and regularity again.

But all this while, I do not ſee, *that to be drunk once a month*, ſhould prove good Phyſick: all I think that can be ſaid in this behalf, is; that by over-charging the ſtomach, *vomiting* is *procured*; and ſo carries off ſomething that was lodged there, which might breed Diſeaſes.

This is a *bad excuſe* for good fellows, and a *poor plea* for *drunkenneſs*: that for the gaining of one ſuppoſed benefit (which might be obtained otherwiſe) introduceth twenty *inconveniences* by it. I do not like the preventing of one Diſeaſe that *may be*; by procuring of one at the *preſent certainly*, and *many* hereafter moſt *probably*. Indeed if the Diſeaſe feared, or, that *may be*; could be prevented no otherwiſe, but by this *drunken means*; then that might tolerate and allow it: but there are other ways better and ſafer, to cleanſe the body either

upwards or *downwards*, than by over-charging it with ſtrong drink, and making the man to *unman* himſelf; the evil conſequents of which are many, and the benefit hoped for, but *pretended*; or if any, but very *ſmall* and *inconſiderable.*

And although, as I ſaid before, the *drunken fit* is not *mortal*, and the danger perhaps not great for the preſent; yet thoſe *drunken bouts* being repeated; the *relicts* do accumulate; do debilitate Nature, and lay the foundation of many *chronick diſeaſes.* Nor can it be expected otherwiſe; but you may juſtly conclude from the manifeſt irregular actions which appear to us *externally*; that the functions within alſo, and their motions are ſtrangely diſordered: for, the *outward madneſs*, and unwonted actions, proceed from the *internal impulſes*, and diſordered motions of the faculties: which general diſturbance and diſcompoſure (being frequent) muſt needs *ſubvert* the *œconomy* and government of humane Nature; and conſequently ruine the Fabrick of mans body.

The ill effects, and more eminent products of ebriety, are; firſt, *A changing of the natural tone of the ſtomach, and alienating the digeſtive faculty*; That inſtead of a good tranſmutation of food, a degene-

rate

rate Chyle is produced. Common experience tells, that after a *drunken debauch*, the ſtomach loſeth its appetite, and acuteneſs of digeſtion; and this, *belching*, *thirſt*, *diſreliſh*, *nauſeating*, do certainly teſtifie: yet to ſupport nature, (as ſuppoſed) and continue the cuſtom of eating; ſome food is received: but we cannot expect from ſuch a *ſtomach*, that a *good digeſtion* ſhould follow; and it will be ſome days before the ſtomach recover its *eucraſy* again, and perform its office well: And if theſe miſcarriages happen but *ſeldom*; the injury is the leſs, and ſooner recompenced; but by the *frequent repetition* of theſe ruinous practices, the ſtomach is overthrown and alienated from its integrity.

Secondly; *An unwholſom corpulency and cachectick plenitude of body does follow: or a degenerate macilency, and a decayed conſumptive conſtitution.* Great Drinkers that continue it long; few of them eſcape, but fall into one of theſe *conditions* and *habit* of body; A *Cacotrophy*, or *Atrophy*: for, if the Stomach diſcharge not its office aright; the *ſubſequent digeſtions* will alſo be defective.

So great a conſent and dependence is there upon the *ſtomach*; that other parts cannot perform their duty, if this leading

principal part be perverted and debauched: nor can it be expected otherwiſe; for, from this *Laboratory* and *prime office* of digeſtion, all the parts muſt receive their ſupply; which being not ſuteable but depraved; are drawn into *debauchery* alſo, and a *degenerate* ſtate; and the whole body fed with a vitious *alimentary ſuccus.*

Now that different *products*, or *habits* of body, ſhould ariſe from the ſame kind of debauchery, happens upon this ſcore. As there are different *properties* and *conditions* of bodies; ſo the reſult from the ſame procuring cauſes ſhall be much different and various: *Quicquid recipitur, recipitur per modum recipientis.* One puffs up, fills, and grows *hydropical*; another pines away, and falls *Conſumptive*, from *exceſs* in *drinking*; and this proceeds from the different *diſpoſition* of parts: for, in ſome perſons, although the *ſtomach* be vitiated, yet the ſtrength of the *ſubſequent digeſtions* is ſo great, from the integrity and vigour, of thoſe parts deſtinated to ſuch offices; that they act *ſtrenuouſly*, though their *object matter* be tranſmitted to them imperfect and degenerate; and therefore do keep the body *plump* and *full*; although the juices be *foul*, and of a *depraved* nature.

Others *è contra*; whoſe parts are not ſo firm

firm and vigorous; that will not act upon any ſcore, but with their *proper object*; does not endeavour a tranſmutation of ſuch *aliene matter*, but receiving it with a *nice reluctance*, does tranſmit it to be evacuated, and ſent forth by the next convenient ducture, or emunctory: and from hence the body is fruſtrated of nutrition, and falls away: So that the pouring in of much liquor (although it be good *in ſua natura*) does not beget *much aliment*, but waſheth through the body, and is not aſſimilated.

But here ſome may object and think; *That waſhing of the body through with good Liquor, ſhould cleanſe the body, and make it fit for nouriſhment, and be like good Phyſick for a foul body:* But the effect proves the contrary; and it is but reaſon it ſhould be ſo: for, ſuppoſe the Liquor (whether Wine, or other) be pure and good; yet when the *ſpirit* is drawn off from it, the *remainder* is but *dead*, *flat*, *thick*, and a *muddy flegm*. As we find in the deſtillation of Wine, or other Liquors; ſo it is in mans body: the *ſpirit* is drawn off *firſt*, and all the parts of mans body are ready *Receivers*, and do *imbibe* that *limpid congenerous* enlivener, freely and readily: but the *remainder*, of greateſt proportion; that

heavy, dull, *phlegmy part*, and of a *narcotick quality*; lies long fluctuating upon the digeſtions, and paſſeth but ſlowly; turns ſowr, and vitiates the *Craſes* of the parts: So that this great *inundation*, and ſuppoſed waſhing of the body, does but drown the faculties, *ſtupefie* or *choak* the ſpirits, and defile all the parts; not *purifie* and *cleanſe*: And although the more *ſubtile* and *thinner* portion, paſſeth away in ſome perſons pretty freely by *Urine*; yet the *groſſer* and worſe part ſtays behind, and clogs in the *percolation.*

A third injury, and common, manifeſt prejudice from intemperate drinking, is; *An imbecillity of the Nerves*; which is procured from the diſorderly motions of the Animal Spirits; being impulſed and agitated preternaturally by the *inebriating ſpirits* of ſtrong Liquors: which *vibration* being frequent; begets a habit, and cauſeth a *trepidation* of Members.

Thus you ſee the inconveniences, and miſchief, that follows intemperate drinking: but to promote this irregularity and great folly; the rare Invention of *Healths*, contributes not a little, to the pouring down of ſtrong liquor; and makes them ſo earneſt in remembring the health of others, that they quite forget their own; and

and are then very active to deſtroy it: quite forgetting; that drinking of *Healths*, and healthful drinking; are two things, and inconſiſtent.

But *drinking* together, is the ſignal of Friendſhip: and to be made *Drunk*; is the Character and Memento, of a generous and hearty entertainment: for moſt commonly, drinking concludes the Feaſt: when nature hath been tempted with varieties; and perhaps over-charged therewith; to add yet more weight, the next folly is to fall upon *drinking*; to inebriate and diſturb the ſpirits; to vitiate the fermentation, and precipitate the meat out of the ſtomach, before digeſtion be finiſhed, by a Floud of liquor; that if you have eſcaped a ſurfeit of eating; you ſhall not go away without a miſchief by *Drinking*: and thus your good *Dinner* is ſpoil'd; and inſtead of being bettered by it, you are the worſe; and your Friends kindneſs, proves your prejudice.

Thus to the neceſſary uſes of *Drink*, appointed by nature; we have invented other deſignments, and made Drink to ſerve for *pleaſure*, *profit*, *wantonneſs* and *debauchery*: ſo that Drink which ſhould help to ſupport, nouriſh, and maintain the ſtrength and vigour of nature; is made an unhappy

inſtrument, to abuſe and injure the Body, by perverting, and diſordering the regular *œconomy* thereof.

But inſtead of ſatisfying *thirſt*, and refreſhing of nature, ſome pour in a *flood* of liquor, to drown the faculties, and extinguiſh *vitality*; and many their are that account it a pleaſure, to ſop their *ſouls* in drink; and ſome have drowned themſelves by ſuch intemperance. The *Cattle* drink to ſatisfie thirſt; and then leave of drinking: ſome men indeed do not drink like *beaſts*; but make themſelves *Beaſts* by *drinking*; for, being thereby deprived of their reaſon, they act like to *Brutes*.

But of *Drinking*, and *Drunkenneſs*, we have reckoned up the evils: we will not be ſo partial, to ſmother the benefits; but take all with you.

Drinking, advanceth the revenue of *exciſe*, and *cuſtom*. It makes *Barly* to bear a good price; and helps the *Farmer* to pay his rent. It keeps the *Phyſician*, and *Apothecary* in employment: and doubtleſs it adds conſiderably to their buſineſs. Laſtly, It maintains a *tap* trade, and too many live well by it.

Now whether *Drinking*, ought to be promoted; to forward theſe advantages, and anſwer ſuch ends, with the deſtruction of

of *Health*; abbreviation of *Life*, and debauching the *People*; I leave you to judge.

Drink for *neceſſity*, not for bad *fellowſhip*; eſpecially ſoon after meat; which hinders the due fermentation of the ſtomach, and waſheth down before digeſtion be finiſhed: but after the firſt concoction, if you have a *hot* ſtomach, a *dry* or *coſtive* body; you may drink more freely than others; or, if *thirſt* importunes you at any time; to ſatisfie with a moderate draught, is not amiſs.

SECT. XIV.

Exerciſe, *and* Reſt; *regulated and appointed; promoting ſanity and vivacity.*

THat *Exerciſe* and due *Motion*, ſeaſonably uſed, contributes to the preſervation of Health, and prolongation of Life; will appear, if we conſider the great benefits that are procured by it.

Firſt, In general; exerciſe raiſeth the ſpirits,

ſpirits, and puts them upon vigorous *action* in all the Faculties.

Secondly; It *empties* the *ſtomach*, and promotes the appetite for the next meal: the remainders after digeſtion, that *accumulate* to clog the ſtomach; are moved by Exerciſe, and *excited* to paſs away; and being thus diſcharged of thoſe *relicts*; the appetite grows ſharp, and craves food very ſtrongly.

Thirdly; Exerciſe provokes *expulſion* of *Excrements*, and ſuffers not any ſuperfluous matter to lodge in the body: For, by the *turgid motion* of the ſpirits, the common *ductures* and conveyances are *dilated* and *expanded*; which together with the agitation of the body, gives a ready and free paſſage, to any *feculent* or *excremental* matter, that *ought* not long to be retained.

Fourthly, *Exerciſe* opens the Pores, and gives a *free tranſpiration*; which otherwiſe by too much reſt are *occluded* and ſhut up; contrary to the intention of Nature; having appointed theſe *vents*, and ſecret ways of evacuation, to *ventilate* and cleanſe the habit of the body; which in a ſhort time would be very foul and impure, by *congeſtion* of ſuperfluous humours; if not purified and tranſpired by theſe exhaling Ports.

Fifthly;

Fifthly; Exerciſe promotes, and adds much towards the nutrition of the body. For this we find generally; that active ſtirring people, are more freſh in countenance; more vegete and lively in ſpirit; more firm and ſolid in fleſh, and ſtronger in their limbs; than other perſons that live a ſedentary, idle, and ſluggiſh life. And that it ſhould be ſo, there is good reaſon; in as much as exerciſe gives a free paſſage for nutriment, to arrive at every member and part of the body; and alſo excites the Archeus or ruling principle in each, for a more vigorous aſſimilation; and likewiſe does expedite and ſend away, the ſuperfluities of every digeſtion; all which promotes and ſets forward a good nutrition.

Exerciſes are various, and commonly choſen, as each perſon phanſies, or the Company invites; as *Dancing*, *Running*, *Ringing*, *Tennis*, *Hand-Ball*, *Foot-Ball*, *Riding*, *Fencing*, *Bowling*; with many others: ſome whereof are purely paſtime, as thoſe named; others are neceſſary labours; as Digging, Sawing, and ſuch like.

Exerciſe is to be choſen, ſuch as ſutes beſt with the Nature of each perſons body: Some require exerciſing of upper parts moſt, others of the lower parts, and ſome equally both: thoſe Exerciſes which generally are advantagious,

advantagious, in uſing and ſtretching all the parts, and which I prefer before others; are *Tennis*, *Hand-Ball*, *Fencing* and *Ringing*. Yet I would not impoſe upon any contrary to their inclination; for in theſe caſes, that which is moſt delightful, will probably prove moſt beneficial.

Obſervations and Cautions to be remembred in exerciſing, are ſuch as theſe.

1. Exerciſe daily, in the Morning chiefly; with an *empty ſtomach* always; and after *excremental evacuation*; if you can procure it.

2. *Vary exerciſe* according to the condition of your body, and *ſeaſon* of the year: the ſtronger, *phlegmatick* bodies, and in cold Weather, admit of ſtronger and ſwifter motions: *Cholerick* hot bodies, weak, and the Summer ſeaſon; more mild and gentle.

3. Be not *violent* in exerciſe; nor continue it longer beyond a *pleaſure*; but deſiſt with *refreſhment*, not a laſſitude and wearineſs.

4. Put on ſome looſe garment, until your body be cool, and ſetled in its natural heat and temper; the Pores being opened by exerciſe, the cold is more apt to enter; from whence a greater prejudice, than you could expect benefit, from your labour, or paſtime.

5. *Walk*

5. *Walk gently* after Exerciſe, and ſettle by degrees; no ſudden changes, are ſuteable or profitable to Nature.

6. *Eat not*, until you be fully reduced to that temper and *moderate heat*, as when you began; and when the ſpirits are retired to their proper *ſtations*.

By this rational courſe the advantages that will accrue to you are theſe.

Exerciſe *rouſeth* dull inactive ſpirits; gives ventilation, *opens obſtructions* by the motion, attenuation and penetration of the ſubtile ſpirits; *agitates* and *volatiſeth* feculent ſubſiding humours; abates ſuperfluous moiſture; increaſeth *natural heat*; promotes *concoction*, *diſtribution* and conveyance of aliment, through the narrow Channels and Paſſages unto the ſeveral parts of the body; procures *excremental evacuations*; ſtrengthens all the *Members*, and preſerves Nature long in her vigour and verdure.

Having ſet out the times for *Exerciſe* and *Motion*; the remainder is allotted for *Reſt* and *Eaſe*; with ſuch refections and repaſt as Nature requires. *Quod caret alterna requie durabile non eſt.* Ovid.

Reſt is as neceſſary to preſerve *Health*, and continue mans body in ſtrength and vigour, as Exerciſe: Theſe two, although much

much oppoſite in themſelves, yet both in their order and ſeaſons, are very ſuteable and agreeable to humane Nature; and both contribute to the *being*, and long *being* of Man. Nothing conſtant is liking and congruous with our Nature; but *viciſſitude* is moſt acceptable and delightful.

When the body is wearied with *Labour*, then *reſt* is refreſhing, and renews its ſtrength; but when ſatiated with *reſt*, does then thirſt after *motion* and pleaſant *exerciſe*. Reſt is a burthen if forced upon *Nature*, longer than *Nature* does require; and that is but for a ſhort ſpace. *Interdum quies inquieta eſt; quoties nos male habet inertia ſui impatiens.* Sen. So that the due timeing of *Reſt* and *Motion*, and limiting them to their hours and ſeaſons, moſt agreeable and delightful to humane Nature; is that which preſerves him in *Health*, and *prolongs* his *Being*.

Avoid *idleneſs*, and a *ſluggiſh ſedentary life*: for want of due action and wholeſom motion; the body, like ſtanding Waters, degenerates and corrupts. If *Reſt* exceeds, the vigour of Nature is abated; *digeſtion* not ſo good; *diſtribution* of aliment to the ſeveral parts retarded and impedited, by reaſon of an obſtructed foul body:

body: excrementitious ſuperfluities not freely tranſmitted, and emitted; the ſpirits dulled, and all the faculties of the body and mind, heavy and ſlow to action. *Ignavia corpus hebetat, labor firmat.*

SECT. XV.

Sleep *and* Watching; *Limited and Cautioned.*

THE Life of Man being converſant in *viciſſitudes*; ſpends its whole courſe in theſe two different ſtates, *Sleep* and *Watching:* the one appointed for *Reſt* and *Eaſe*; the other for *Action* and *Labour.* If he were conſtant in the firſt, his life were but the ſhadow of *Death*, not worth the naming: *Nemo dum dormit, alicujus eſt pretii, non magis quam ſi non viveret. Quidam.* If in the latter, he could not hold out long, but be tired and worn out.

Therefore Nature hath wiſely contrived, that man ſhould not continue long in either; but ſhould be *tranſient* from one to the other, and weave out his life by theſe ſhort intervals and changes: *Watching,*

ing, *Action* and *Motion*: *Sleep*, *Reſt* and *Ceſſation*; theſe are equally requiſite for our well-being: So that theſe two variations, relieving one another; both become a defence, and ſupport of humane life.

Sleep, is a *placid ſtate* of body and mind; bringing refreſhment and eaſe to both. Sleep takes off the *Body* from *action*; and the *Mind* from *care*, *thought* and *buſineſs*; and gives a ceſſation and quiet interval from their *Labour*.

That ſleep may prove moſt advantagious; anſwering the intentions and deſignment of Nature; it muſt be regulated in theſe four particulars: the *Time* when; and the *Limits* how long: the *Place* where; and the *Manner* how.

The *Time* moſt proper and fit for *Sleep*, and according to the appointment of Nature, is the *Night*; when moſt of the Creatures alſo do take their reſt. At the ſhutting up of the day, and the Sun departed from the *Horizon*; the ſpirits are not ſo *active* and *lively*, but incline to a *ceſſation*; and then it is fit to give them their *repoſe* and *reſt*, and not conſtrain them longer upon duty. In the morning again, at the riſing of the *Sun*; they are freſh, brisk and agile; fit for motion and action; and then they are no longer to be chained up in *ſomnolent*

lent darkneſs; but to be ſet at *liberty*, and enjoy the bright light; which chears the ſpirits, and is a great enlivener to them.

Turpis qui alto ſole ſemiſomnis jacet,
Cujus vigilia medio die incipit. Sen.

Avoid *day-ſleeps* as a bad cuſtom; chiefly fat and corpulent bodies: but if your *ſpirits* be tired with much buſineſs and care; or by reaſon of old age; debility of Nature; extream hot weather; labour, or the like, that *diſſipates* the ſpirits, and enervates; then a moderate ſleep, reſtores the ſpirits to their vigour again, and is a good refreſhment; but rather take it *ſitting*, than *lying* down.

Night watching, and late ſitting up; *tires* and *waſts* the animal ſpirits, by keeping them too long upon duty; debilitates Nature; changeth Youth, and a freſh florid countenance; heats and dries the body for the preſent: in time it abateth natural heat; breeds Rheumes and Crudities; and moſt injurious to thin lean bodies.

But go early to *ſleep*, and early from *ſleep*; that you may riſe refreſhed, lively and active; not dulled and ſtupid.

For length and continuance: Moderate ſleep is beſt: it *refreſheth* the *ſpirits*; fortifies and increaſeth *vital heat*; helps *concoction*; gives *ſtrength* to the body; pacifies

anger; *calms* the ſpirits, and gives a *relaxation* to a troubled mind.

But immoderate ſleep, *dulls* the ſpirits; injurious to a good *wit* and *memory*; fills the *head* with ſuperfluous moiſture, and clouds the *brain*; retains *excrements* beyond their due time to be voided; and *infects* the body with their noxious fumes and vapours; an enemy to *beauty*, and changeth the freſh flower of *Youth*.

Concerning the *place* for ſleeping, take theſe *cautions*: Firſt, That you do not expoſe your ſelf to the open *Air*: for in the time of *ſleep*, Nature is not ſo well able to defend the body from external injuries of the *Air*; but lies more open to ſuch aſſaults, being off her guard, and retired to *Reſt*.

Know alſo that it is a bad cuſtom, to *ſleep* upon the *ground*; as many in the Summer ſeaſon, do uſe to their prejudice: and thoſe whoſe conditions of life neceſſitate them to it, (as *Souldiers*,) although for the *preſent* they eſcape the miſchief; yet afterwards, moſt are made ſenſible of the injury, by *Aches*, *ſtifneſs* or *weakneſs* of *Limbs*; and many other infirmities that it procures.

Sleep not in any *damp place*, *Vault* or *Cellar*; a ground Chamber, eſpecially unboarded;

boarded; a new waſht Room; or new plaiſtered: but chuſe a *high* Room, *dry*, *ſweet*, and well *aired*; free from *ſmoke*, and remote from any *noiſe*.

Let your Bed be *ſoft*, but not to *ſink* in; which ſucks from the body, exhauſts and impairs ſtrength: a Quilt upon a Feather-Bed, is both eaſie and wholeſom.

Be careful that your Bed be clean, ſweet, and well aired: for Bedding receives the vapours and ſweaty moiſture, that comes forth from bodies lying in them; which if they be not purified by Air or Fire: they will contract an ill ſcent, and are then unwholeſom to lie in.

But if every one ought to be thus careful of their own Beds, they conſtantly lie in themſelves: you may eaſily then imagine, how Travellers are expoſed to the injuries of noyſom Beds.

Your Chamber alſo, ought to be kept clean and ſweet; which is conducing to your Health: I do not mean often waſhing it; for that brings an unwholeſom damp, and ill ſcent into a room; eſpecially a Bed Chamber; and the Bed-Cloths do imbibe and receive in the moiſt vapour, which muſt do ſome prejudice: except it be in the heat of Summer, hot, dry, and clear weather; and the Windows opened, to

dry it ſoon, and very well again: but to do this in Winter, in cold, wet or foggy weather; is an unwholeſom, ill cuſtom: but ſome Women are ſo tyed up, to their old uſage and faſhions; that no reaſon will prevail; nothing but a *ſic volo*, and *ſic jubeo*, will keep off the waſhing.

Sweeping, bruſhing and rubbing; and ſearching often all the holes and Corners; will keep a Houſe (but chiefly Bedchambers) in ſuch order, for decency and cleanneſs; as will anſwer all the intentions of waſhing; and is not ſo offenſive, nor troubleſome. But air your Chamber daily, by opening the Windows; if the weather be dry; and not thick or foggy.

As for the manner of poſture, or *decumbiture*; the body muſt lie eaſie, or ſleep will be diſturbed: the head *elevated* a foot and half, or two foot higher, than at the Beds feet: and from Head to feet, the Bed to lie ſmooth and even; and not a fall below the Pillow, and hollow under the back; as commonly. Compoſe the other parts, as beſt likes every perſon; but lie not upon the *back*; or conſtantly upon one *ſide*; but by *turns*; and firſt on the left ſide: and be covered according to the Climate, and Seaſon of the Year.

The *mind* alſo muſt be in a good poſture

ſture for ſleep; well compoſed and ſetled when you are in Bed; or that will break off your *ſleep* before due time, and defraud you of your *nights reſt*: if you lie down with roving troubled thoughts; they commonly will call you up before it is fit to riſe; and your ſleep will not be ſo placid and refreſhing. Therefore when you lay by your *cloaths*; lay aſide alſo your *buſineſs*, *care* and *thoughts*; and let not a wandring phancy prevent your reſt; or awake you before due time.

SECT. XVI.

Evacuations, *and* Retentions *bounded*; *for preſervation of Health.*

ALL that the body *receives* is not fit to be *retained*; our food, though choicely pickt, and temperately uſed; yet all does not turn into the ſubſtance of the body; but ſome part is to be *ſeparated* and ſent forth; the reſt to *ſupply*, *nouriſh*, and be *aſſimilated*. This regular courſe being continued, the body thrives, and is in good order; but if that which ſhould be

evacuated and ſent forth, be *retained*; or that which ought to be retained, be prodigally *waſted*, and injuriouſly *emitted*; then the body ſuffers and decays, when the regular *œconomy* thereof is thus ſubverted. *Hinc ingens morborum turba.*

And here we are to conſider of the various *excretions* that Nature does require, and is *beneficial*; and of ſuch *retentions*, as are *injurious*.

Under this Head is compriſed excretions by *Stool*; by *Urine*; *menſtrual Purgations*; *Spermatick* iſſuing; tranſpiration by the *Pores*; evacuation by the *Noſe*, and *Ears*: of which, the former are of the greateſt concernment; and ſpecial care to be had of them.

Excremental evacuations are various, proceeding from the ſeveral digeſtions; conveyed out by ſeveral *Channels*, and *Vents* of Natures fabrication: which duly evacuated, are no ſmall helps to the conſervation of health, and are the effects of a temperate and regular body.

The *retention* of them beyond due time, argues diſcraſy of parts, or irregular living; and brings much detriment to the body, by their noxious impreſſions and putrid vapours, that infect and diſturb the body.

If the Belly be *coſtive* and *bound* up; if the

the Urine be *ſuppreſt*; the monthly Courſes *ſtopt*; the Pores *occluded* and ſhut up: the Soul will be ſtifled in the Body, and the Body polluted and corrupted with its own Excrements: and as theſe are ſo, *more* or *leſs* in degree, ſwerving from rectitude; ſo it fares with the body, *better* or *worſe*.

And on the contrary; if the *Belly* let paſs too ſoon and forceably, before the alimentary part be ſeparated, ſweeping down both together: if the *Urine* flows too freely, and drains the body: If the *Female Courſes* be immoderately current, and exhauſt the vital ſtream: If the *Sperme* be involuntarily iſſuing, and daily waſting: If the *Texture* be too lax and pervious, the Pores *patent* and *evaporating*; the damage is as great as the former, and as much to be feared, as theſe evacuations are more or leſs *enormous*.

So that nothing but *moderation*, and an even courſe between theſe two extreams, are conſervative of *Health*, and *longævity*. And that this may be ſo; all your *actions* and neceſſary *cuſtoms*, muſt be bounded by mediocrity: this is the Golden Chain that ties all together; one Link whereof being broken, the whole is broken and diſunited; having a dependence, and mutual tye upon each other.

As the diſcharging of Nature, moderately and ſeaſonably, in all her requiſite *evacuations*, preſerves the body in *health* and *ſtrength*: ſo contrarily.

Immoderate *evacuations*, cauſe weakneſs, debility of Nature by exhauſtion, and procure ſeveral Diſeaſes; Cachexies, Conſumptions, Dropſies, *&c.*

To keep the body *ſoluble* is very good, that at leaſt *once* a day you may not miſs to have a ſtool; elſe the *Fæces* are hardned, the body heated, the ſtomach moleſted, the appetite not ſo good, the head heavy, dull, and ſometimes pained; ſome groſſer matter which ſhould go away by *ſiege*, is brought by the Urinary paſſage; occaſioning obſtructions, all which are very injurious and deſtructive to Health.

Seaſonable and moderate *Venus*, alleviates Nature, and helps digeſtion: but *immoderate*, exhauſts the ſtrength by effuſion of ſpirits; *exſiccates* and dries the Body, hurts the Brain and Nerves, cauſeth tremblings, dulls the ſight, *debilitates* all the faculties, haſtens old Age, and ſhortens Life. But of this more at large in my Treatiſe of *Spermatick Conſumptions.*

Cibo vel potu repletis, ſuperſtuè evacuatis, ſive exercitatis, coitus interdicitur.

Tempus optimum eſt manè, & poſt dormias.

Hyeme

Hyeme & Vere frequentius permittitur; Æſtate parciùs.

Juvenes, ſanguinei, & pituitoſi liberalius; parcius Melancholici; parciſſimè bilioſi, Senes, emaciati.

Menſtrual evacuations are proper to the Female Sex; and come to them at certain years, to ſome at fourteen or fifteen; to others at ſixteen or ſeventeen: and then Nature challengeth them monthly as her due; except ſhe hath *conceived*, *nurſeth*, or being grown *old*, Nature does not require this evacuation: And this is of ſuch concernment with them; that if this *menſtrual Flux* be not right in the ſeveral requiſites, according to *times*, *quantity* and *quality*; the whole body oftentimes is diſturbed; but always ſome *infirmity* or *complaint* does follow: And therefore it much behoveth Women, to have a ſpecial regard, that this *courſe* of *Nature* be regular, according to each perſons propriety of body; for all have them not alike, nor is it to be expected: and when it happens otherwiſe; a *due courſe* is to be taken to reduce them into order, and procure them aright.

This *Flux* ariſeth from a *redundance*, and is granted to Women for *conception-ſake*; that they might both nouriſh the *fœtus* in the

the Womb, and have ſufficient to ſupply their own bodies: Therefore when there is no *conception*, Nature hath appointed a *menſtrual evacuation* to ſpend the over-plus this way, during her capacity of having Children; and when that time is paſt, Nature takes up and makes no ſuch proviſion; and then this *evacuation* ceaſeth.

SECT. XVII.

The four Conſtitutions; *or different variation of Bodies, diſtinguiſhed.*

THat the *Condition*, *Properties*, and *Habit* of Bodies, do much differ one from the other; and alſo the *ſame Body*, by time, doth vary and alter much from what it was; is that which I need not inſiſt on the proof; every one almoſt will confeſs the ὅτι, and is convinced of this truth. But how this comes to paſs, and the reaſons of this difference and variation; are not unanimouſly agreed upon, but great diſſenting about the matter.

The *Galeniſts* do compriſe the diverſity of bodies under four *Conſtitutions*; *Sanguine*,

guine, *Phlegmatick*, *Cholerick* and *Melancholick*. And this they will have to ariſe from the difference of bodies in *mixtion*; according to the different proportions they receive of the four *Elements*, participating more of ſome, than the other.

The *Chymical Philoſophers*; ſome of them will have the difference of bodies to aſſurge out of three Principles; *Sal*, *Sulphur*, and *Mercury*: Others increaſe that number, and will have them five; *Spirit*, *Salt*, *Sulphur*, *Water* and *Earth*. But I muſt not now ingage in the controverſie between the *Chymiſts* and *Galeniſts*; or make another party to oppoſe both; but reſerve that as more proper for a *Polemical Tract*: This Work being not intended controverſal, but Canonical; I therefore paſs on to ſtate the Matter.

Theſe four terms of *Sanguine*, *Cholerick*, &c. although I do not adhere to them in the common acceptation, and in every point as the *Galeniſts* uſe them; yet they being ſo familiar, and well known to ſuch for whom chiefly this work is intended; I ſhall retain theſe names, with diſtinction and limitation, to ſerve our preſent purpoſe; rather than impoſe new words upon you, not ſo well underſtood.

I do not therefore underſtand by *Phlegm*, *Choler*,

Choler, &c. that every body is compoſed of theſe four humours, as their conſtitutive parts; reſulting from *proportionate*, and *diſproportionate* mixture, and combination of the four *Elements*: But that perſons may participate of, or abound with a degenerate humour; and that the *ſucculencies* of the body, may incline to ſuch a condition, *affine* and *analogous*; or having ſuch properties; as that which is aſſigned to, and called *Phlegm*, *Choler*, &c. may well be aſſerted; and we may call them by ſuch names.

But you muſt alſo take notice, that the degenerate matter in mans body is ſo various, that you muſt not think to reduce all ſuch depraved Juices exactly to theſe three heads; of *Choler*, *Phlegm*, and *Melancholy*; and if you add twice three more; the number would not be ſufficient: But ſince there are not *peculiar appellations* to diſtinguiſh all preciſely by; better have ſome general terms than none.

The variation of bodies, in relation to *Temperament*, *Habit*, and *Conſtitution*; does ariſe *immediatè* from the variation of *digeſtions*, and the different *products* from thence: ſo that one and the ſame perſon ſhall by time be of *different conſtitutions*; according as the functions of the body

body are performed, well or ill.

The changing or eſtabliſhing of Conſtitutions *procatarctice*; does depend upon ſubjection and obedience to the *Diætetick Rules.* As every one is ordered prudently and regularly, or negligently and incongruouſly, ſhall be diſpoſed to this or that *Conſtitution.* If a man live idle, plentifully feeding, indulging himſelf in raw Fruits, and ſleeps much; this diſpoſeth him to be *Phlegmatick:* that is, his digeſtions ſhall not be ſo good; and there will be *crude* relicts abounding, ſuch as are called *Phlegm.*

If a man be of an *active cogitative* ſpirit, eager in buſineſs, giving himſelf little reſt, accuſtomed to Wine, and high ſeaſoned Meats: This manner of life fires and heats the body; the *Juices* then will not be ſo *mild, temperate,* and *balſamick:* but *acrid, hot* and *ſharp*; and this perſon then may be ſaid to be, of a *cholerick* conſtitution, or condition of body.

If a freſh *ſanguine* perſon, of a pure wholeſom body; be oppreſſed with care and grief; live a ſedentary life; or too much given to *ſtudy* and ſerious *contemplation,* and feed groſly: This courſe of life ſhall change and alter the beſt conſtitution: the *ſanguine* brisk airy perſon ſhall by theſe means, be of a *dull* heavy diſpoſition, and

ſad

ſad mind; the body alſo ſhall degenerate from its purity, and the humours become more fixed and feculent.

The Soul being the great *Spring* or *Wheel*, that keeps all the functions in motion, upon which they do depend, *primò & principaliter*, as the Fountain of all Vital Actions: If this be *dejected* and taken off its *ſpeed*; the functions are then performed very *heavily*, as if *weights* and *clogs* were hung upon them; and then the *elaboration* of food is not well performed, nor a pure alimentary Juice produced; but a degenerate *ſuccus* of a heavy oppreſſing nature not duly fermented by the *Spleen*; (*dyſcraſyed* by the preceding Cauſes) from whence a *melancholy* conſtitution is begotten, and may ſo be denominated for diſtinction.

The diverſity of *Conſtitutions* being thus underſtood; we may make uſe of, and retain theſe diſtinguiſhing terms, at this time to ſerve the buſineſs in hand; ſince they are ſo familiar by uſe, and eaſie to be apprehended, by ſuch for whom this is intended. But although I can cloſe with them, in relation to this purpoſe I am now upon; to order and appoint a *Diætetick Regiment* for different bodies; yet I think them not of that concernment, for a Phyſician

ſician to tye himſelf ſtrictly to their obſervance, in the *deſignment* of *Cures*; theſe *notions* being too ſuperficial and remote from the *quiddity*, *eſſence* and *ſpring* of the Diſeaſe; are but *Characteriſtical* and *Signal*, to note how, and which way the vital Powers do deviate and ſwerve from their integrity; are but the *Producta Morbi*; the Products and Effects, ſeparable, and the Diſeaſe may remain behind.

Wherefore I cannot allow them, as they are ſeverally injoined in the *Methodus Medendi* for indications, to ſute Purgatives *electivè*, and other Medicines to, by peculiar *appropriations*; nor concur with ſome *Hypotheſes* that are founded upon this Doctrine by the *Galeniſts* to ſteer them in their *Therapeuticks*; which indeed runs them upon great errors in the Cure of moſt Diſeaſes; being ſo nice in *temperaments*, *humours* and *qualities*, and eying them ſo much; that they neglect the ſpring from whence they do ariſe, and where the greateſt *ſtreſs* of Cures do lie. *Morbi in initiis vitalibus radicem habent.*

And although I have diſtinguiſhed food for ſeveral *conſtitutions* or *conditions* of body, as moſt proper and fit for them; and commonly moſt *agreeable* and *appetible*; yet I do not thereby ſtrictly enjoin, or reſtrain

ſtrain any one of a *diſſenting appetite*, from ſome things greatly coveted and ſuteable by experience; although appointed for another perſon of a different *conſtitution*: but that every perſon ſeeing the general *Rule*, may ſomething be guided thereby; and examining his peculiar propriety of Body, undiſcernable to others; whether it will comply freely, or with reluctance. In ſuch caſe where there is a refuſal of *this* or *that*, as not ſuting, but diſguſtful; you are not to impoſe upon your Nature forcibly, though injoined by the *general Rule*: But where you are at a ſtand in things indifferent, what to chuſe when either will comply and ſute your appetite, then follow the *Rule* as advantagious. Moreover the ſtrong *robuſt* bodies, *active* and *laborious*; are not ſo ſtrictly enjoined to obſervance, as *tender weak* bodies; which ſoon are diſcompoſed and altered by ill diet; or that is *incongruous* for their *condition* of body.

If a perſon have a cold, wateriſh, *Phlegmatick* Stomach; thoſe *Meats*, and *Drinks*, and *Sauces*, are not ſo agreeable and requiſite for him, as will well agree and ſute with a *Cholerick*, *hot*, and *dry* parching Stomach. A *Phlegmatick* man, moſt commonly takes no delight, in Milk and Whey, cold Meats,

Meats, and cooling Drinks, or cooling Sauces: but he loves ſeaſoned hot Meats, ſtrong Drinks, Spices, and hot Herbs; to make his Meat ſavoury and acceptable to his Stomach: But the *Cholerick* Man ſhall delight in the other; and they ſhall ſute beſt with him, being temperately and diſcreetly uſed.

So that a *Diætetick Regiment*, well appointed and obſerved; is *phyſical* to *diſcraſyed* and *diſtempered* bodies; to *contemperate* and *allay* the *luxuriance* of ſome predominant Humour; and ſomething diſpoſe the faculties to produce the *alimentary Juices* of another nature: which by time will alter and change the *conſtitution*, or *condition* of Body, from what it was; and reduce it nearer, to what it ought to be.

SECT. XVIII.

The ſanguine Conſtitution; *or pureſt ſtate of Body; how generated, and preſerved.*

THis *Conſtitution* does reſult from the integrity of the faculties, and due *Craſes* of the Parts, performing their offices rightly: When Food is well *elaborated* and *tranſmuted* in ſuch manner as is proper for each *digeſtion*; then a good *conſtitution* and good *habit* of body is eſtabliſhed. The Maſs of blood then hath its pure tincture; and all the liquors of the body their peculiar *properties*, ſuteable to the intentions of Nature: But if the *Craſes* of the *Parts* be perverted, by a *ſpontaneous* detection and imbecillity of the *faculties*; or otherwiſe procured to *irregularity*; by bad *food*, *intemperance*, and the *Diætetick Rules* not obſerved; then the *alimentary Juices* do degenerate from their purity; the maſs of Blood, and *nervous liquor* are depraved; the conſtitution and whole habit of body altered and changed for the worſe.

The *ſanguine* perſon enjoys the beſt ſtate and condition of body; does not abound, or

or is moleſted with *crude*, *Phlegmatick* or *acrid Cholerick Juices*, or otherwiſe degenerate; but hath the *ſucculencies* of body, in their right and proper natures; as is moſt fit for every Veſſel and part of the body: hence it is, that this perſon is more *freſh*, *temperate*, *lively*, and *florid*; of a more *pleaſant* mind, and *good diſpoſition*; having pure blood, and other good Juices to ſupply the Body; from whence the *ſpirits* are generated both plentifully, and of a *good* extraction.

This *State* and *Conſtitution* of Body, is beſt preſerved and continued ſo from degeneration, by a good *Diætetick Regiment*; diſpoſing all the requiſite ſupports of Life, Cuſtoms and Actions whatſoever; that they be *moderate*, *ſeaſonable* and *ſuteable* to ſuch Natures; contributing their aſſiſtance wholly, and not being any ways detrimental, by their ill management.

The *Sanguine Perſon* will continue long in that condition and good ſtate of Body; by a due obſervance of *Dyet*, *Exerciſe* and *Reſt*, *Sleep* and *Watching*, *Excretions* and *Retentions*, *paſſions* of *Mind*: For any of theſe irregular and unſuteable, will alter and change the beſt tempered body, into ſome other depraved condition, anſwerable to their Cauſes: as the intemperate *Air*

of a hot *Climate*,or ſudden change of Weather not regarded; *violent* and *unſeaſonable* Exerciſe, *night-watchings*, *ill-dyet*, &c. introduce a depraved alteration and degeneration of the blood: and therefore moſt commonly ſickneſs ſoon follows ſuch injurious Courſes. I might here forbid the ſmoaking of Tabaco; the common *Purgatives* falſly denominated, but rather and more properly Corruptives; which ſtamp an ill impreſſion upon the *parts*, and vitiate alimentary Juyces of the Body: but the injuries procured from Tabaco, and theſe Drugs, are declared at large in my Tract of the *Scurvy*; Therefore I need not repeat here.

For the Election and Choice of *Food*; for *quantities*, and due *times* in *Eating* and *Drinking*; for the choice of *Air*, and *place* of Abode; for *Exerciſe*, *Sleep*, &c. conſonant and moſt agreeable to this conſtitution and beſt ſtate of Body; are to be ſought in the general *Hygiaſtick Rules* before-mentioned; which are moſt proper and applicable to this *ſtate* and *condition* of Body; as being the Rule or Standard to meaſure others by: And by how much, others vary from this *temperature* and good *condition* of Body: by ſo much are they to be accounted *intemperate* and *deviating* from

from integrity; and do therefore require ſome particular *Rules* or *Exemptions* from the general, to regulate them apart; becauſe *bodies* in a right and good *ſtate*, are not to be governed by the ſame ſtrictneſs of *Law*; but muſt have ſome *allowance* and *exceptions*; which ſhall be obſerved in the particular conſtitutions following.

SECT. XIX.

The Phlegmatick Conſtitution: *managed for a reduction.*

THE *Phlegmatick* Perſon is ſuch whoſe nature is not ſo *vigorous* and *acute* in the digeſtive faculties; and makes a tranſmutation of food not ſo perfect as the *Sanguine*, but ſomething *crude* and *raw*. This Conſtitution abounding with *ſuperfluous* moiſture, and being cooler in *temperature*, (except upon occaſions diſtempered, and the *Archeus* diſturbed) commonly hath a ſlower *Pulſe*; not ſo lively, *active* and *brisk* as the Sanguine perſon; prone to ſleep and eaſe; of colour *paler*; by hot things *benefited*, by cold things *prejudiced*.

And thus it is; by reaſon the *vital powers* are remiſs and ſluggiſh, or perverted, and the ſeveral functions of the body not performed vigorouſly and compleatly: which ariſeth from an innate diſability; or irregularity, and diſregard to the *Diætetick* rules.

Now this *Conſtitution* of body being fallen a degree from the integrity of Nature; and ſwerving from the beſt condition and ſtate of body, which is the *Sanguine*, and finding by theſe *Characters* how Nature is defective, and which way declining: You ought ſo to order all your *actions* and *cuſtoms*, as may tend to the *rectifying* of this deficiency, and be auxiliary for a *reduction* to the beſt ſtate; at leaſt prevent what may ſucceed *worſe*, and ſtop the *increaſe*. And herein it will be no ſmall advantage, to know what is *aſſiſting* and *helpful* to Nature in this caſe; and what is *injurious*.

Meats agreeable and convenient for this condition of body; are ſuch as be *light* and *digeſt* well. becauſe the Stomachs *ferment* is not ſo *acute*: yet if the Stomach covets what is not of *facil* digeſtion, let it be made *ſavoury* and *ſeaſoned*: And then a *Phlegmatick* raw ſtomach may better venture upon ſuch. But *Brawn*, *Pig*, *Gooſe*, *Duck*,

Duck, Water-fowl, and ſuch like, are not agreeable to a Phlegmatick Stomach: Alſo *Eeles*, *freſh Herrings*, *Makerel*, *Lobſter*, *freſh Salmon*, *Sturgeon*, are injurious and difficult to be digeſted. But if you muſt pleaſe your palate, drink Wine with theſe meats for a corrective.

Let your dyet be warm Meats, oftner *roaſt* than *boyled*.

Butter, *Oyl*, and *Honey* is good for you; *Muſtard*, *Salt* and *Spices* are neceſſary for your uſe: eſpecially with meats of ſlow digeſtion; and that abound with much moiſture, and are apt to clog the Stomach.

Refuſe *Milk* and *Milk* Meats; *Curds*, new *Cheeſe*, *Butter-milk* and *Whey*.

Olives, *Capers*, *Broom buds*, *Sampire*, are good Sauce; alſo *Garlick*, *Onions*, *Leeks* in Broths, ſeaſonings or Sauces, for a reliſh, but not raw.

Refrain cold Herbs and Sallads; as *Lettuce*, *Purſlan*, *Violet-leaves*, &c. except *Sorrel*, which although cold, yet a ſharpner of the appetite: but freely uſe *Mint*, *Sage*, *Roſemary*, *Time*, *Marjerome*, *Parſley*, *Penny-royal*, and ſuch hot Herbs.

Abſtain from raw Fruits; *Apples*, *Pears*, *Plums*, *Cucumbers*, *Mellons*, *Pumpions*, &c. But you may eat new *Wall-nuts*, *Filberds*, *Almonds* blanched, *Cheſ-nuts*, *Fiſtick-nuts*,

ſtick-nuts, Dates, Figs, Raſins.

Drink *ſtrong* Beer more frequently than *ſmall*; and ſometimes *Sack*. Not *French Wine* if you be Rheumatick.

Indulge not your ſelf in lying long in *Bed*; or Afternoon-ſleeps; and too much *Reſt* and *Eaſe*: they dull the ſpirits, increaſe flegm, and ſuperfluous moiſture.

But frequent *Exerciſe*; and moderate abſtinence in *Meat* and *Drink*; are great preſervatives of your Health.

Chuſe a warm *Air* and dry *Soil*; remote from *Waters*; the beſt place for your Abode.

Hot *Baths* are profitable; ſeaſonable and moderate *Venus* a friend: the former cheriſheth the ſpirits, opens the pores for a tranſpiration and emiſſion of ſuperfluous moiſture: the latter ſuſcitates and raiſeth the ſpirits, *alleviates* nature, and helps Concoction.

SECT.

SECT. XX.

The Cholerick Conſtitution: *altered, and allayed.*

THE *Cholerick* Perſon is more *hot* and *dry* than the *Phlegmatick*; eager and *precipitate* in action; froward, haſty and angry; lean of body and ſlender: the *Veins* big, a hard *Pulſe*, and quick: of colour *pale* or *ſwarthy*; propenſe to waking and ſhort ſleeps; ſubject to Feavers, or febrile æſtuation upon ſmall occaſions.

That ſome bodies are in this *ſtate* and *condition*, is apparent and certain: but whether by *innate* Principles ſo diſpoſed, or otherwiſe procured and *adventitious*; we will not controvert here: but ſhall proceed as granted, that a *Diætetick* Regiment, *well* or *ill* managed; ſhall make this perſon or condition of body, *better* or *worſe*. Wherefore I adviſe ſuch to theſe obſervations.

Uſe a cool and moiſtning dyet; moſt frequently boyled meats, rather than roſt or baked; but fryed or broiled meats never.

Eat Broths often made with cooling Herbs; *Rice-milk*, *Cock-broth*, or *Barly-broths*

broths with *Raſins*, *Currans* and *Prunes*.

For fleſh, chuſe young tender and juicy; as young *Beef*, *Veal*, *Mutton*, *Lamb*, *Kid*, *Pork*, *Green-geeſe*, *Turkie*, *Capon*, *Chickens*, and ſuch like.

Obſerve fiſh dayes as good dyet: and then you may eat freſh *Salmon*, *Lobſter*, freſh *Herrings*, *Crabs*, *Prauns*, freſh *Cod*, *Thornback*, *Soles*, *Plaiſe*, *Whiting*, *Smelt*, *Oiſters*, *Pike*, *Trout*, *Tench*, and other freſh fiſh; *Eeles* not excepted which are unwholeſom to others.

But refrain ſalt Meats, and dryed; as *Bacon*, *old Ling*, *Haberdine*, *ſalt Cod*, pickled or red *Herrings*; pickled *Scalops*, *Oiſters*, *Anchoves*, *Sturgeon*, hang'd *Beef*, dryed *Tongues*, and ſuch like.

Milk and Milk meats are pleaſant and good; as *Cuſtard*, *White-pots*, new *Cheeſe*, freſh *Cheeſe* and *Cream*.

For your Sauces; uſe *Verjuce*, *Sorrel*, *Orange*, *Lemmon*, *Apples*, *Gooſeberries*, *Currans*, *Prunes*, pickled *Cucumbers*: as boyled *Veal* and *Green-ſauce*; roſt *Veal* and *Orange*; boyled *Mutton* with *Verjuce* and its own juice; roſt *Mutton* and *Cucumbers*; green-Geeſe and *Gooſeberries*; Stubble Gooſe and *Apples*; Pig and *Currants*; Pork and *green-ſauce*; boiled Chickens with *Gooſeberries* or *Sorrel-ſops*; Calves feet ſtewed

ſtewed with *Currans* and *Prunes*: And your meat thus Cook'd, is both food and Phyſick.

Take a lawful freedom, and pleaſe your ſelf with theſe Fruits; *Citrons*, *Pomegranats*, *Oranges*, *Lemmons*, *Quince*, *Pear-mains*, *Pippins*, *Cherries*, *Mulberries*, *Grapes*, *Damſins*, *Bullaces*, *Prunellaes*, *Reſpaſs*, *Currans*, *Barberries*, *Strawberries*: they cool and quench thirſt, contemperate and aſſwage hot cholerick humours, and give a great refreſhment to the parched ſpirits.

Eat Sallads of *Lettuce*, *Sorrel*, *Purſlane*, *Spinage*, and *Violet*-leaves; they are medicamental aliment; but be ſparing in *Muſtard*, *Salt* and *Spices*.

Butter-milk, *Whey* and *Cider* allay preternatural heat; check the effrenation of Choler, and are refreſhing to you.

Refuſe the fat, and brown out-ſide of meat: alſo the cruſt of Bread: and be ſparing in *Butter* and *Oyl*.

Drink *Wine*, *Spirits*, and *ſtrong Liquors*, but as *Phyſick*; to refreſh and aſſiſt a weak ſtomach, and not otherwiſe.

Faſt not, but ſatisfie the Stomach, when it *vellicates* and calls for meat; biting *choler* muſt have ſomething to feed on, or it will diſturb the body.

Cheriſh

Cheriſh and indulge *ſleep*, it cools and moiſtens; but let it not exceed in length; which puts Nature by her due times for neceſſary evacuations.

Be not too eager and conſtant in *ſtudy*; nor uſe late ſitting up: both *exaſperate* this condition of body, and make it worſe.

Uſe very gentle *Exerciſe*; and be not laborious or toyling, but take your *eaſe*; avoid *violent* motion; for it fires the ſpirits, and heats the body, which is very injurious to this Conſtitution.

Frequent *Venus* is moſt pernicious.

Cold Baths are profitable, and refreſh much; by cooling the *blood*, allaying the ſpirits, and concentring them.

Baniſh *anger*, immoderate *care*, *peeviſhneſs* and *fretting*; which diſcompoſe the ſpirits, heat and waſte them; augment *Choler*, dry the body, and haſten old Age.

Refrain *Tabaco* as a very injurious cuſtom; it exaſperates Choler by heating, drying, and evacuating dulcid *Phlegm*; which contemperates, bridles and checks the fury of *acrid bilious* humours.

SECT.

SECT. XXI.

The Melancholy Conſtitution, *directed and governed.*

BY *Melancholy Conſtitution*; I here underſtand ſuch a condition of body; as is procured, and moſt commonly is the conſequent of *habituated Melancholy*; or a *melancholy* heavy *Soul*, and a *diſcraſied Spleen.*

To paſs by the controverſies that might ariſe here from the diſtinction of *melancholy* by the *Galeniſts*, as one of the four *conſtituent* humours: I ſhall take for granted on both ſides, as well Chymiſts, as them; that the aforeſaid cauſes do beget ſuch a *conſtitution* or *condition* of body, as may well require a peculiar *Dietetick Regiment*; as an allay or mitigation of thoſe *preternatural Symptoms*, that neceſſarily follow ſuch *Cauſes*: at leaſt that they may not be aggravated by an injurious courſe of living.

A *melancholy*, *ſtudious* and *ſedentary* life, does much abate and ſuſpend the *emanative vigour* and *activity* of the *Soul*; equally diſtributed (*geometricè*) amongſt the ſeveral *faculties*,

faculties, as the ſpring of their motion and actions: from which abatement and depreſſion of their power, the *functions* are not *diſcharged* ſo exactly, vigorouſly and unblamably; but more or leſs, according to the aggravation, or *intention* and *remiſſion* of thoſe Cauſes. Now as the *Spleen* is more eminently the ſeat of that *paſſion*; and commonly a part moſt apparently injured, leading the reſt into diſorder; We ſhall appoint ſuch a government, or prudent election and modification of ſuch things, compriſed in the *Diætetick* part of *Phyſick*; as may beſt ſute with ſuch a condition of body.

The *melancholy ſplenetick* perſon; whoſe digeſtive faculties are *debilitated*, muſt feed more tenderly and nicely than another; elſe, that *flatulency* and *oppreſſion* (which commonly does attend this condition of body) will be aggravated and much more moleſting: For by a groſs and plentiful feeding, are thoſe evils increaſed.

Let not your common *dyet* be of ſuch Meats, as are hard and difficult to digeſt; that lie long upon the ſtomach, and require a ſtrong *inciſing ferment* for *ſeparation* and *tranſmutation*: as Meats *long ſalted*, *dryed*, *fryed*, or *broyled*. &c. but keep to ſuch as are *light* and of *facil* digeſtion; that

that ſoon yield in *fermentation*, and are *tranſmuted*, without great labour and trouble. Meats thus diſtinguiſhed, you will find ſet down in the 54. 55, and 56. pages preceding. where you may make Election.

If you have a hot and dry coſtive body; uſe *Barley-broths*, with *Prunes*, *Raſins* and *Currans*: and you may eat ſometimes *Pippins*, *Pearmains*, *Cherries*, *Reſpas*, *Strawberries*, and ſuch like good fruits to cool and moiſten.

Take not a *full* meal at Supper, nor *late*; but eat *ſparingly*: And if that be too much, as may eaſily be diſcovered; then forbear Suppers wholly.

Capers, *Broom-buds* and *Sampire*, are good Sauce; they pleaſe the Palate, quicken the Appetite, open Obſtructions, and help Digeſtion: all which are profitable for this condition of body.

Alſo *Borrage*, *Bugloſs*, *Endive*, *Cichory*, *Baum*, *Fumitory*, *Mary-gold-flowers*, *Violets*, *Clove-gilliflowers* and *Saffron*, are of good uſe.

Drink *Cider* ſometimes, and ſmall *White-Wine*; alſo *Whey*, if your ſtomach agrees with it.

Keep the body *ſoluble*; your Head will be more free from *pains*, *fumes*, and *heavineſs*:

neſs: Alſo the lower Region of the Body will not ſo frequently be diſturbed with *flatulent rumblings*, *diſtention* and *windy eruptions.*

Cheriſh *Sleep*; it refreſheth the ſpirits, pacifies a troubled mind, baniſheth cares, and ſtrengthens all the faculties: but *tireſome waking* in the night, is a great Enemy to a melancholy perſon.

Fly Idleneſs, the Nurſe of Melancholy; but exerciſe often, and follow buſineſs, or recreations.

Walk in the green *Fields*, *Orchards*, *Gardens*, *Parks*, by *Rivers*, and variety of places.

Change of *Air* is very good.

Avoid *ſolitarineſs*, and keep *merry* Company.

Be frequent at *Muſick*, *Sports* and *Games.*

Recreate the ſpirits with *ſweet*, *fragrant* and *delightful* ſmells.

Baniſh all paſſions as much as in you lies; *fear*, *grief*, *deſpair*, *revenge*, *deſire*, *jealouſie*, *emulation*, and ſuch like.

Opus eſt te Animo valere, ut Corpore poſſis.

Give not your ſelf to much *ſtudy*, nor *night-watchings*; two great Enemies to a melancholy perſon.

Refrain *Tabacco*, though a ſeeming pleaſant

ſant Companion; the *phancy* is pleaſed but for a *ſhort time*; and the ill effects are *durable.*

SECT. XXII.

Diſeaſes, *and* Paſſions *of the* Soul, *in general.*

MAN is made up of two grand parts, *Soul* and *Body:* the one *Active, ruling* and *governing*; the other *Paſſive, obeying* and *inſtrumental:* The one hath its ſerenity, *tranquillity*, and *placidneſs:* The other due *organization*, and *fabrication:* But both Soul and Body, are ſubject to diſorder, diſcompoſure, and inaptitude; for the regular performance of their Actions and Offices.

Great diſcoveries have been made of that Part of *Man*, which preſents it ſelf to the *eye:* We have viewed his Fabrick; and I may ſay exactly; Witneſs the *excellent Anatomical* pieces that are *extant*; wherein are diſcovered and laid open, all the contrivances of this rare *Machine:* But the *Spring* that ſets all on work; the *intrinſick*

mover, the *Soul*, lies much in darkneſs; and acts as it were, behind the Curtain; Whoſe *deficiencies* and *aberrations* are little taken notice of, except in the irregularities of *paſſion*; and then only in relation to *divine* and *moral* rectitude: And therefore in our Phyſical Diſcourſes, I find the Body to be accuſed of infirmity and failing, throughout the *Catalogue* of Diſeaſes; and that the *indiſpoſition* of *Organs* to act, is the *ſole* or *main* cauſe of the irregularity, and deficiency of the Functions: And that the *hability* of the Soul to act *ad extra*; does depend wholly upon the *capacity*, and *aptitude* of the inſtrumental parts.

But I am otherwiſe perſwaded to believe, and from no ſmall reaſons; That as there is great difference of *Souls* in *divine* and *moral* goodneſs; why not then in *natural* abilities and integrity; relating to *health* and *ſickneſs?* And therefore it is very rational to aſſert; that many defects or diſorders in the Functions, and ruinous decays of the Body; does ariſe and ſpring forth, from the *pravity*, and *debility* of the *Soul*, by its lapſid nature: And that the firſt motions, *ab intra*, or *emanations* of the Soul; are, and may be infirm and vitious, when the *Organs* are in their rectitude and aptitude for regular motions. But to clear this

this out, and proſecute it to the full; I muſt ravel into the whole Doctrine *de Anima*, and aſſert contrary to the old *Philoſophy*, (which will be found very erroneous) but that will take up a whole *Tract*, too big for this place; and muſt be the work of another time. Therefore I paſs on.

Paſſions of mind may be conſidered; either in relation to what is *divine*, *moral*, or *natural*. Paſſions reſpecting the two firſt; are either *good* or *evil*, as their *object* does diſtinguiſh them: but in the latter they are ill, and produce bad effects; as they are in degree, more or leſs *turbulent*, *violent*, and *durable*. What concerns the *Paſſions* in the two former reſpects, is not our buſineſs in hand; but as they ſtand in relation to *Health* and *Sickneſs*; what diſorders they produce in the regular *œconomy* of the Body, how the Functions are depraved, debilitated or ſuſpended by them, is our task now.

The Diſeaſes, or infirmities of the Soul moſt *viſible*, are the *perturbations* and *paſſions*; wherein, the Soul is put by her *genuine* ſtate of ſanity, placidneſs and ſerenity; and that *æquanimous* diſtribution of her *energy* into the Members, and Parts of the Body; and from thence much altered, diſordered, and diſproportioned.

Paſſions draw off the *Soul*, from exerciſing and executing the *functions* of the Body: For, whereas the power of the Soul, is *equally* or *proportionably* divided into all the *faculties*, in her natural *placid* ſtate of government: On the contrary, when *Paſſion* is *predominant*; much of that power is drawn away, and expended in the proſecution and ſupport of this *Paſſion.*

Paſſions put the ſpirits upon ſeveral motions: ſometimes *contract* them, as in *Grief*, *Fear*, or *Deſpair*: Sometimes *dilate* them as in *Joy*, *Love*, and *Deſire*: Sometimes drives them *furiouſly*, as in *Anger*: wherein alſo the humours are *fluctuating* ſometimes this way, and ſometimes that way; according to the nature of the Paſſion, which hath its peculiar *motion* and *current.* And as other Diſeaſes have their *Diagnoſtick* Signs to diſtinguiſh them, and whereby they may be known: So likewiſe the *Paſſions* have their *peculiar Characters* of diſtinction; that it is not difficult to know under what *paſſion* a man labours. We judge of other ſickneſſes very much by the *Face*, what alteration there: So by the *Countenance* we may know what Paſſion is *predominant*; each putting on a different *aſpect*, and preſenting it ſelf in another *ſhape* and *viſage.*

Paſſion

Paſſion in *exceſs*, although it be the perturbation and *ſickneſs* of the mind; yet it is not confined there, but is *communicated* to the Body, which partakes and ſhares in the *morbous* effect. If the *Mind* be diſtempered and diſcompoſed, the *Body* cannot continue in *health*. The *Soul* and *Body* are ſo interwoven with each other, and *conjunct* in their Operations; that they act together, enjoy, and ſuffer together: They are ſo linked and conjoined, as Partners of each others ill and welfare, that the one is not affected, but the other is drawn into conſent; mutually acting, enjoying and ſuffering until death. Hence it is; a diſeaſed Body, makes a heavy drooping mind; and a wounded, diſturbed or reſtleſs mind; makes a youthful healthy body, to decay and languiſh. Who therefore deſires the health and welfare of the body; muſt procure Eaſe, Reſt, and Tranquillity of mind.

Ἀδύνατον καλῶς ψυχῆς ἐχούσης,
μὴ οὐ καὶ σῶμα αὐτῇ συνοικεῖν.

That you may the better know, and rightly underſtand how *paſſions* of the *mind*, redound and reflect upon the *body*, to the decay and ruine of it, and *abbreviating* mans life.

Firſt; Conſider that the *Body* without

the *Souls energy*, is dead, and moves not at all: by vertue of the *Souls* conjunction with it, and *informing power*; the Body acts with various motions and operations; and according to the *activity* of the *Soul*, with *organical* aptitude and fitneſs of the Body; is the exquiſiteneſs and perfection of their operations: The *Soul* then is *Agent*; the *Body paſſive*, receiving the influx virtue and power from the Soul, who is *Rectrix* and *Gubernatrix*, to whom the Rule and Government belong.

It is evident therefore, ſince the *Body* cannot act any thing of it ſelf for its conſervation, without the energy and aſſiſtance from the *Soul*, whoſe care is for the regulating and moderating the *Body* in all actions *external* and *internal*; then the *diſtractions*, *inactivity*, *wandrings*, and *neglects* of the Soul, do tend to the ſubverſion of this due order and government; and conſequently the ruine and diſſolution of the body; which requires a conſtant ſupply of daily reparation, and a *regular tuition* for its ſupport and maintenance.

Now the Soul tranſported by paſſion, from its *genuine* order and mode, of placidneſs and tranquillity; and reduced into a *turbulent*, *unquiet* and *diſtempered* ſtate; is a condition of incapacity, and unfitneſs for

for government, for that time being; and many damages ariſe thereby, as in each paſſion particularly hereafter will appear.

In a *threefold* manner, the *Soul* is put beſides her ſelf, in the regularity of *rectory*, and is incurious of the welfare of the Body.

Firſt, The *Soul* is either carried away by ſome *delightful object*; as for ſomething vehemently defired; and deſerting, as it were, the body, to follow after that thing deſired and coveted; *extending* her power and ſtrength out of the body; to lay hold, if poſſibly to obtain, and bring within the *Sphere* and *Circle* of her enjoyment; as in the Paſſion of Love.

Or *ſecondly*, The *Soul* is in *fury* and diſquieted within, by the apprehenſion of ſomething aſſaulting and diſturbing; to which the *Soul* hath a *contrariety* and *antipathy* againſt: as in the paſſions of *Fear*, *Hatred*, *Revenge*, *Anger*: And this diſquietude and diſturbance is continued, by repreſentations of their cauſes in the *phantaſie*; which ſtill preſent themſelves to the *Soul*, by way of a freſh *aſſault*, which feeds the Paſſion, and continues the Diſtemper.

Or *thirdly*; The *Soul* is languiſhing, heavy and inactive; altogether *indiſpoſed*

to the government and tuition of the body; and perhaps desirous to be *discharged* and shake it off, being weary of the burthen; taking no delight in their *partnership* and society, as in *melancholy despair* and *grief.* In all which cases you shall find the *Body* to suffer great *prejudice* and *detriment.*

In the *first Case:* When the *Soul* alienates her self, wanders away with a *vehement desire*, to procure and obtain any thing most agreeable and delightful; the *Soul*, as it were, *contracts* her self, and *unites* all her force; stands at *full bent* after this beloved; dischargeth all her thoughts upon it, and spends her strength in *desire* and *longing*; until at last she pines away with a tedious and starving expectation, if the beloved thing be not obtained. In the interim, the *œconomy* and government of her own *mansion*, the Body is neglected; the spirits, which are accounted the Souls *immediate Instruments* in every Faculty, at least a considerable part; are inticed away, and called off from their proper and peculiar *works* and *duty*; perhaps to enlarge and increase the *vigour* of some other *faculty*, more *immediately* subservient, and attending the Souls new design and business; preferred far before a good digestion, due

excretion,

excretion, *nutrition*, ſeaſonable *reſt*, or what elſe; and thoſe *ſpirits* remaining which have the burthen of theſe duties *incumbent* on them, have ſo ſmall and inconſiderable ſupport and ſupply of *influence* from the Soul, to direct and back them in their performance; that the *functions* are executed *weakly* and *depravedly*, to the great prejudice and damage of the Body.

Digeſtion now is not ſo good, nor the *Appetite* ſo quick; the *ſtomach* calls not for a new ſupply; as yet not being well diſcharged, and quit of yeſterdays proviſion: the *ſtomach* now is weary of dreſſing and preparing long Dinners for the Body; *Lenten* and *faſting* days, are its vacation from trouble.

Separation now is not ſo good; the *excrementitious*, and *nutritious* part, walk hand in hand together, and paſs without contradiction or due examination: the *watch* now is not ſo ſtrict at the *Ports*, and privy paſſages, to diſcern what is fit to paſs *this way*, and what the *other*; or what to reject and keep out; but *promiſcuouſly* receive what preſents it ſelf.

Diſtribution now is not ſo good; *Aliment* tires by the way; wanting *ſpirits* to convey, and bring it to its journeys end; and exerciſe to jog it on through the *anguſt*

guſt Meanders, and more difficult paſſages.

Sanguification is now degenerated and vitiated; the preceding requiſites, and fit *prævious* diſpoſitions, in order thereto, being wanting.

Membrification or *Aſſimilation*, is now changed for a *Cachectick*, and depraved habit.

Excretion, and *Evacuation* of what is ſuperfluous, and unfit longer to be retained in the body; is not ſent away in due time, but ſtays for a Paſs; the *Governeſs* is now taken up with other matters; neglects due orders, and commands to the *expulſive faculty* for their emiſſion.

All neceſſary and wholeſom *Cuſtoms*, are now neglected and diſregarded: the Soul too oft is wandring and gadding abroad, and beſt when ſhe is roving from home; but neglects the *airing* of her Cottage, and perfuming it with freſh *ætherean* breath. The Soul is now always reſtleſs and diſturbed; nor ſhall the *Senſes*, her *Attendants*, take their due *repoſe*; but keeps an unquiet houſe at midnight.

In the *ſecond Caſe*: The regular and due *order* of *government* in the Body is ſubverted and changed; when the Soul in the forementioned paſſions of *Fear*, *Anger*, *Hatred*,

tred, and *Revenge*; is diſturbed and *alarum'd* by the aſſault, approach or appearance of ſome evil or injury: the *Soul* then ſummons the *ſpirits* together, and commands them from their common duties; calls them to her *aid* and *aſſiſtance*, for ſecurity from danger; to repulſe the violence offered, or revenge the injury; hurrying them here and there, from one part to another, in a tumultuous manner; if the aſſault be ſuddain and ſurprizing: ſometimes inward to ſupport the *heart*, to give courage and reſolution; which by their ſuddain concourſe and confluence to the Center, cauſeth great *palpitations*, and almoſt *ſuffocation:* or elſe commanding them to the out-works; into the external parts, to repel the invaſion and violence of the evil preſenting or approaching, or to revenge the quarrel: the *Hands* and *Arms* then receive a double or treble ſtrength; the *Muſcles* being full, and diſtended with agile *ſpirits*, for their activity and ſtrength in motion. The *Eyes* then are ſtaring full, and ſtretch'd forth with a croud of *inflamed ſpirits*, darting forth their fury, and ſpending their ſtrength upon the Adverſary and Object of their trouble. The *Tongue* then is ſwelled with ſpirits and big words; that wanting a larger room for vent,

vent, tumbles out broken and imperfect ſpeeches, and ſcarce can utter whole words. The *Legs* and *Feet* then have an Auxiliary ſupply, and double portion of *ſpirits* conveighed into their *Nerves* and *Sinews*, to increaſe their agility and ſtrength, to come on, or off. But in the mean time the *Heart* perhaps is almoſt fainting, ſo long being deprived of, and deſerted by, thoſe lively *vigorous ſpirits*, which did inhabit and quarter there for its *Life-Guard*, protection and ſupport; but are now called off their *Guard* and common duties, imployed in Foreign Parts, commanded here and there, as the *emergent* occaſions preſent, to the *Governeſs* of this *Microcoſm*.

In the *third caſe* mentioned: the due order, government, and neceſſary execution of offices belonging to the welfare and maintenance of the body, and preſervation of life, are neglected and weakly performed.

When the *Soul* being darkned and overſpread with a cloud of *ſadneſs*; betakes her ſelf to a ſullen *incurious recumbency* and retiredneſs; willing to reſign up and caſt off, the government and tuition of the body; and as a burthen, which ſhe now delights not to bear about; begins to loſe her hold, who before had embraced and clipt

clipt ſo cloſe; ſuſpending the virtue of her *energy* and vigorous *emanations*; acting faintly and coldly, thoſe neceſſary mutual performances; without regard to their former friendſhip, or their future conjunct preſervation.

The *Body* now begins to ſink with its own weight, and preſs towards the *Earth* the natural place from whence it came. That active ſpirit which before had buoyed it up, and took delight to ſport it to and fro; is now ready to let it fall and grovel downwards, to leave it whither it muſt go. The wonted *pleaſures* of their *partnerſhip* and *ſociety*, are now diſguſted and rejected: *Food* now hath loſt its *reliſh*, and is become unſavoury: *Sleep* which before was pleaſant, as a holy-day in the fruition of reſt and eaſe, is now compoſed of nothing but troubleſome unquiet *dreams*; linked together with ſome ſighing intervals, to meaſure out the weary night by. *Exerciſe* and ſporting Recreations, are now accounted drudgery, and laborious toyling: unwilling is the *Soul* to move her Yoke-fellow, farther than the enforcing *Law* of Nature, and neceſſity commands and urgeth. Their joint operations which before were duly and unanimouſly performed; are now *ceaſed*, *abated* or *depraved*;

ved; by the *retraction*, *reluctance* and indiſpoſed ſadneſs of the *Soul* to act: the wonted *vigorous* emanations of the Soul, and her radiant influence upon the ſpirits is now ſuſpended, ſubducted and called back. Theſe miniſtring attending *Spirits*, and nimble *Agents*; which at a beck were always ready, agile and active, in the execution of her commands; now want Commands to ſtir, and Warrants to act by: but in a *torpid* and *ſomnolent* indiſpoſition; unfit for action, and the exquiſite performance of their duties; and in a *ſympathizing* complyance with the Soul, the *excitrix* and *rectrix* of their motions; they are ready to reſign their Offices, and give over working; that what they now do, is faintly and remiſly performed, with much deficiency and depravation. When the *Soul* is pleaſed and merry, the *ſpirits* dance and are chearful at their work; but when ſhe *droops* and *mourns*; the *ſpirits* are *dull*, *heavy* and *tired*; the *Functions* but weakly and inſufficiently executed.

From the preceding Diſcourſe, may eaſily be collected; that the *Diſtempers* and *Alienations* of the *Soul* from her *genuine* ſtate of ſerenety and quietude, is of great diſadvantage to *Health*; for as much as the neceſſary *Functions* of the Body from hence

are

are disordered and insufficiently performed; these perturbations also, impressing upon the Body, various *preternatural* effects; forming the *Ideas* and *Characters* of Diseases upon the *spirits*; which are by them communicated, implanted, and propagated in the body: likewise the *morbifick* Seeds, and secret Characters of Diseases which lay dead and inactive; are by the *œconomical* disturbance, and *perturbation* of mind, *awakened*, *moved*, and stirred up to hostility and action; which otherwise would have layen *dormant*: as by *grief*, *fear*, *anger*; *hysterical passions*, *swoonings*, *epilepsies*, &c. are often procured: and it is evident, and commonly observed, by infirm and diseased people; how passion *aggravates* and heightens their distempers; and according to the *temper* of their *mind*, will their bodily infirmities be *aggravated*, or *abated*.

I shall draw up this Discourse into three *Corollaries*; being the *Epitome* of what hath been asserted and aimed at.

1. There is no *perturbation* or *passion* of mind, whether little or great; but it works a *real effect* in the Body more or less; according to the nature and strength of the passion: and by how much the more *sudden*, *great*, *often*, and of *longer duration* the

the paſſion is; by ſo much are the impreſſions and effects worſe, more durable, and indeleble. You cannot be *angry*, or *envious*, or *melancholy*, or give way to any ſuch paſſion, but you cheriſh and feed an Enemy, that *preys* upon your *life*; and you may be aſſured, that paſſion makes as great, nay greater alteration within the body, than the change of your countenance appears to outward view, which is not a little; although but a ſhadow or reflexion of the inward diſtemper and diſorder: And were it poſſible by any *perſpective*, to ſee the alteration and diſcompoſure within, made by a paſſionate troubled mind; the *proſpect* would be ſtrange; and much different, from that *placidneſs* and *tranquillity*, of an indiſturbed quiet Soul.

2. Strong and vehement paſſions, or affections of the mind; too intent upon this or that object, whether *deſirable*, and to be enjoyed; or *formidable*, and to be avoided; *alienate*, *ſuſpend* and draw off the wonted *vigour*, *influence*, and preſervative power of the Soul, due to the body; whereby the *functions* and neceſſary operations, are not duly and ſufficiently performed; but *intempeſtively*, *remiſly*, and *weakly*: Nor is the dammage only privative; but alſo introduceth and impreſſeth upon

upon the ſpirits, a *morbifick Idea*, which is *ens reale & ſeminale*; producing this or that effect, according to the nature and property of the *Idea* received, and aptitude of the recipient ſubject. *Phancies* and *Idea's* are let in naked, but they ſtreight are inveſted and cloathed in the body; have a real exiſtence, and are *entia realia*; though at firſt conception but *entia rationis*: as the longing of a *pregnant* Woman, being but the *Idea* of a thing in her mind; it begets various and real diſtempers in her body, if not ſoon ſatisfied; and ſometimes *characterized* upon the *Embryo* in the Womb. Likewiſe a good ſtomach, is taken off its meat ſuddenly, by the coming of ſome unwelcom bad news; the appetite is gone, now the *Soul* is *diſquieted*; and the Body really affected and altered: Let theſe ſad *tydings* be contradicted, and the Soul ſatisfied of the truth to the contrary; it ſets a *new impreſſion* upon the *ſpirits*, they ſtrait are *cheared*, *lively* and *active*; the ſtomach calls for meat and drink, and the faculties reſtored to their wonted operations. Whereby it appears, the two paſſions of *joy* and *grief*; as they are *oppoſite* in their *objects*; ſo are their effects wrought in the Body, as far diſtant and different.

3. A *cogitative*, or *contemplative* perſon,

too intent always; or unſeaſonably employing the mind, ſeriouſly and eagerly, either in *real* or *fictitious* matters; *fabricating Idea's* upon the ſpirits; diſturbs and hinders other neceſſary offices in the body, and operations conſervative of its being; enervates and weakens their performance in duty, impares *Health*, and haſtens *old Age*: but thoſe that live moſt *incurious*, and void of *ſtudious* thoughts, too *ſerious* cogitations, and *diſquieting* paſſions; preſerve the ſtrength of Nature, and integrity of all the Faculties; protract the *verdure* and *beauty* of youth, *much longer* from declenſions and decay: for, by how much the *rational faculty* is over-buſie, diſturbed and intempeſtively exerciſed; drawing the *full vigour* of the Soul, into the diſcharge of that faculty; and robbing other inferiour functions of their *neceſſary influential* ſupply, and *emanative* power from the *Soul*; by *ſo much*, the other *faculties*, are impoveriſhed and abated; their executions more *languid* and *depraved*: and therefore it is; a *cloſe* Students life, a *careful* or *paſſionate* mind, diſpoſeth to, and introduceth many infirmities; *enervates* and *debilitates* nature, *abbreviates* and ſhortens her courſe.

SECT.

SECT. XXIII.

Diſtempers, *and* Perturbations *of the* Soul; *particularly.*

Of Anger.

THis Paſſion is a great Diſeaſe, if we conſider the *preternatural effects* and *alterations* it maketh: for the *functions* of the body are *diſordered* and *diſcompoſed* by it, and the whole man changed from what he was. In giving judgment upon Diſeaſes, ſo much worſe is that perſon to be accounted whoſe *alteration* is *greater*, from what he was in a ſtate of *health*; and as the *functions* perverted are *more* in number, and *ſuperiour* in dignity.

This *Diſeaſe* does not take up one *particular* part for its quarters; but it ſeiſeth the *whole* Man. All the Faculties are diſordered, and every *part* is diſcompoſed and diſturbed. Take a view of an *angry* Man; or rather a Man in the *fury* and *perturbation* of *Anger*: his *Reaſon* is ſuppreſt or ſuſpended; he acts not rationally, but as a *mad* man: his *face* is changed; his *eyes* ſtare and ſparkle; his *Tongue* ſtammers; his

Heart pants; his *Pulse* beats high and quick; his *Breath* is almost gone; the *Blood* and all the *Humours* boyl; and the *Spirits* are agitated to and fro by *gusts*, like an impetuous Wind; he *trembles* all over; and this *storm* shaketh the whole *Fabrick* of his body.

Surely this is a *great Disease*, that thus discomposeth, and puts the *whole man* out of frame and order: such storms as these do much weaken and *enervate* the ability of the Faculties; disorder their regular performance and discharge of their Offices; but more especially infirm *Parts* are made sensible of the prejudice, and *cholerick* lean bodies. An *inflammation* of any *particular* part is a great Disease; but *Anger* is an inflammation of the *whole*; and were this distemper to continue *long*, a man were in as much danger of *life*, as in the highest *Feaver*. Therefore take the *Poets* counsel.

Principiis obsta ----
---*Ne fræna animo permitte Calenti.* Stat.

Fear.

Fear, whether *sudden* and violently seizing; or *gradually* approaching, and threatning an evil to come: both enervates and debilitates Nature.

Fear

Fear ſuddenly ſurprizing, chaſeth the *ſpirits* to and fro, from their reſidency and faculties; ſometimes *compreſſing* and driving them to the *heart*; cauſing violent palpitations and ſuffocation: or *ſcattering* them from the Fountain of Life, into the external parts; making a diſſolution almoſt to *exanimation.*

Such frightful *ſurprizes* as theſe, are very dangerous, and ſeldom happen, but they leave ſome ſad *Characters* and *Impreſſions* behind. *Etiam fortes viri ſubitis terrentur.* Tacit. Againſt this *fear* there is no remedy; having ſurprized and ſeized the Perſon, before *deliberation* can *interpoſe* to prevent it; or preparation made couragiouſly to meet; or valiantly to ſtand againſt this ſhock of *terrour.*

Fear, that gives warning before the evil comes; and threatens as yet afar off: that *Soul* which then yields up her *courage*, and ſtrength of reſiſtance; is *diſarm'd* by her own *phancy*, and *vanquiſhed* by her ſelf: is conquered with nothing in *Being*; but with the *fear* of ſomething that *may be.* The evil, although to come, which poſſibly may be prevented, and *never come*; yet it is made a *preſent* calamity: the ſuggeſtions being received, and the *Soul* ſinking under them; make a *preſſure* upon the Soul,

as really afflicting as the evil it ſelf.

Multos in ſumma pericla
miſit timor ipſe mali. Luc.

Such *fears* as theſe ought to be chaſed away, and manfully reſiſted; that which *may be*, is as far from us ſometimes, as that which *never ſhall* be. The fear of things that *never* come, are ten to thoſe that come to paſs.

Quid juvat dolorè ſuo occurrere?
Satis citò dolebit cùm venerit. Sen.

As *Anger* ſwells the *Soul*, and thruſts forward the *ſpirits* into the exteriour parts, to oppoſe and to revenge the ill: On the contrary; *Fear* makes the Soul to *ſhrink*; and the *ſpirits* to give back. By this contraction of the *Soul*, her wonted *vigorous emanations* in all the faculties are ſuſpended; whereby the functions of the Body are remiſly and depravedly performed: the *ſpirits* retire inwards, the *face* grows pale, wan and thin; and the *Soul* pines and languiſheth with the *apprehenſion* of a ſeeming future *evil*, and the proſpect of a *dubious impending fate.*

Plura ſunt quæ nos terrent quàm quæ premunt; & ſæpius opinione quam re laboramus.

What if the evil threatned, be too great for you to encounter with now: yet either

ther your power may be *enlarged*, before it comes; or that may be *leſſened*, and *reduced* within the compaſs of your *ability* to reſiſt, and power to contend with.

Quicquid humana ope majus eſt,
Diis permitte curandum. Symmach.

Care.

Care is a mixt *paſſion*, made up of *Deſire* and *Fear*. There is in *Care* a deſire of *getting*; and a fear of *loſing*: the anxiety between theſe two, *enervates* and weakens the ſtrength of the *Soul*: ſhe ſpends her ſelf in *projection* to *acquire* and get: and labours continually alſo under the *fear* of *loſs*: either of that *already gotten*; or of that which is in *poſſibility*, and *likely* to be obtained.

Being thus diſquieted, and always in an unſatisfied condition; the Body is enfeebled and checkt from thriving: *Meat* and *Drink* will not nouriſh, if they be not changed duly, in the digeſtions, and *aſſimilated* into the ſubſtance of the Body, by the *energy* of a vigorous Soul, in a placid ſtate of government; not drawn off *unſeaſonably* and conſtantly, with *perplexing* thoughts. Always plodding in *mind* is not good: if your *purſe* gains and thrives by

it; I am ſure your *body* loſeth, and grows worſe. The *Poet's* advice in this condition is good ſometimes; being diſcreetly uſed:

Nunc vino pellite curas. Hor.

And another well admoniſheth from *perplexing* your ſelves with future contrivances and proviſions:

Hodierna cura tantum;
Quis cras futura novit? Anacr.

An indiſturbed free *mind*; not *loaded* with the thoughts of many years to come, but bearing only the burthen of the *day*; holds out much longer, and preſerves the faculties in ſtrength and vigour: but *immoderate* care, and a *thoughtful* life, wear out the faculties much ſooner; *tire* the ſpirits by denying them their due times for refreſhment, reſt and eaſe; diſable them from duty, and the true performance of their Offices; heat and waſte the *ſpirits*, and *exſiccate* the nutritious juices of the Body; which change a freſh countenance into *paleneſs*; degenerate a good Conſtitution, and pine the Body: but moſt injurious to *thin*, *lean*, and *cholerick* Perſons. Thoſe too much thus addicted, and cumbred with careful thoughts, may ſometimes imitate this example for a Remedy:

Nunc

Nunc potemus læti, jucunda confabulantes;
Quæ vero poſt erunt, diis ſint curæ. Theog.

Revenge, Jealouſy, and *Envy.*

Theſe Diſeaſes of the *mind*, are as painful Ulcers, continually lancinating, corroding, or inflaming: they gnaw and eat like a *Cancer*; taking away the nouriſhment from *food*, and refreſhment from *ſleep*: the anguiſh of theſe *ſores*, renders every thing unpleaſant, and unſerviceable for the welfare and ſupport of the Body: ſo that theſe *ſickneſſes* of the *mind*, make the *Body* to pine and languiſh; introducing a ſecret Conſumption, waſting the Spirits and nutritious moiſture, and enfeebling all the faculties.

Revenge (beſides the trouble and diſquietneſs of ſpirit) expoſeth a man to a *greater miſchief*, than what he hath received. *Multis ſe injuriis objicit, dum una dolet.* Sen.

Jealouſie is a ſecret tormentor, that gauls the *mind* with continual *ſuſpicion*; and raiſeth *ſuggeſtions*, that afflict the Soul with *anxiety* and *reſtleſneſs*.

Envy is a *Wolf* in the Breaſt, that muſt be ſatisfied; or it ſucks the *blood*, and feeds upon the *vitals*. This *Diſeaſe* pines and

and ſtarves a man in the midſt of *plenty*: and he *withers* away in the *Sunſhine* of anothers proſperity.

Invidus alterius rebus macreſcit opimis. Hor.

Theſe *perturbations* and *Diſeaſes* of the *mind*, will not let the *body* thrive; for if that be *ſick*, the Body cannot be in *health*.

Love and *Deſire*.

Theſe two, although they ſeldom go alone; and *deſire* commonly follows cloſe at the heels of *Love*: yet they may be ſeparated and diſtinguiſhed thus. *Love* is a delight, complacency, and ſuteableneſs with the thing loved.

Deſire, is the longing for, or ſtretching forth of the *Soul* to obtain, procure and bring into enjoyment. *Deſire* gives *wings* to the *Soul*, and ſeemingly tranſports and brings her to the thing deſired: ſo that all her ſtrength is ſpent in *out-goings*, and *ſtretchings forth* to obtain and join with the object of deſire.

--Quò non poſſum Corpore, mente feror. Ovid.

Love and *Deſire*, being inordinate and impetuous; ſeldom goe alone, but are attended with other Paſſions: as *Hope*, *Fear*, *Melancholy*,

Melancholy, *Deſpair*; one or more for their conſorts; with which the *mind* is *racked* and *torn*, and variouſly affected as the ſeveral *Paſſions* act their *Parts* by turns. Sometimes *Love* is *bold* and *venturous*; at another time *cowardly* and *fearful*: ſometime *hoping*, and ſometimes *deſpairing*; ſometimes *brisk*, and ſometimes *ſad* and *heavy*. So that the *Soul* is toſſed up and down, and filled with the diſquietneſs of ſucceſſive mixt Paſſions, attending upon *Love* and *Deſire*.

Nor is the *Soul* only diſturbed and hurried away by this Paſſion of *Deſire*; but the *Body* alſo is reſtleſs and unquiet: going from one place to another; being not ſatisfied *Here*; turns away, hoping to find more content *There*. *Deſire* is very ſollicitous and troubleſom, and importunate at *unſeaſonable times*; ſo that the *bed* does not give *reſt*, and *quiet* ſleeps, but is toſſing and turning there from *ſide* to *ſide*: and when *up*, cannot *ſtand* ſtill, or *ſit* ſtill; this thorny deſire is always *ſpurring* on from one place to another; but which way to take, this giddy *Paſſion* cannot well reſolve: notwithſtanding theſe *perplexities*, the *doubts* and *difficulties* of obtaining; the *Soul* is led away with an *ignis fatuus* of fervent zeal; deſerts her own *manſion*, the

Body,

Body, and follows after with an eager profecution of *enjoying*; never at home but as a *Priſoner*; and Priſoners are but bad Houſe-Keepers: the *body* needs muſt languiſh and *decay*; when the Soul thus delights and ſtrives to run away.

By the continuance of theſe Paſſions *interfering* and *complicating* with each other; the regular *œconomy* and *tuition* of the Body is neglected; that decays, grows lean and conſumptive: the *face* grows pale, the *appetite* abates, and *ſleep* departs; or is but ſhort and interrupted, with troubleſom *dreams* and *wakings*: the vigour and ſtrength of the faculties is *ſpent* in *deſiring*, and by the *diſquietneſs* of the other attending *Paſſions*.

For a remedy and check to the *impetuouſneſs* of this inordinate affection and immoderate deſire; take theſe *conſiderations* to calm, allay, and regulate your paſſion.

Firſt; That you cheat your ſelf, in ſetting too *high* a *price* upon the *object* of your affections; and you lay out more in *expectation*, than the *income* of your deſire if obtained, can poſſibly make a return: that it is far greater *in non habendo*, than it will be *in fruendo*; it will be much leſs when you have; than it ſeems to be now you have it not.

Secondly;

Secondly; That the *Delirium*, and fervency of your deſire, does not haſten the accompliſhment of your aims, but rather *retard*, or *fruſtrate*: for the extremity and ſtrength of *paſſion*, debilitate and ſuppreſs *Reaſon*, the chief contriver and manager of your deſign; puts you upon *inconſiderate*, *immature* and *raſh* attempts; and makes you more *unfit*, *incapable*, and *unable* to effect your purpoſe; for *Paſſion* is always *ſpurring*; but *Reaſon* hath its *ſtops*, and *pauſes*; keeps due times for onſets, and progreſs.

Thirdly; That prudent and vigorous *action*; not inane hungry *volition*, or thirſty *deſire*; though ever ſo great; can acquire the ſatisfaction of your hopes.

Fourthly; That the *ardency* and *heighth* of *deſire*, will not *imbetter*, *ſweeten*, or add to the heighth of your *enjoyment*; but rather *abate* and leſſen it in your account and eſteem: for what thing ſoever you purchaſe, and are miſtaken and deceived in; you will not value at that rate you *firſt prized* it; but at the worth you *now find* it. Vehement and lofty deſires ſcrews you up to ſuch a heighth of expectation; *mountain high*; but you muſt deſcend into *fruition*, that's low as the *valley*; and when you find your ſelf in a *bottom*, and your *Sails* not

not ſo filled and puft out, as formerly by the freſh gails and blaſts of a ſtrong deſire; your top-ſails then begin to *flap* and *flag*, when you come in to the ſtill calm of *fruition*; and your lofty ſpirits and high thoughts, will *lowre amain* when you Anchor in the *Harbour* of *Enjoyment*: for in *appearance* it was great, when at a diſtance, and ſeemingly; but now you are come *nearer*, it is much leſs and *inconſiderable really*; and what ſwelled you full in the *proſecution* of attaining; will not fill you now with *ſatisfaction*; but prove *aery* when you graſp it, and ſoon emptied in enjoyment. *Non ea jam mens res habenti, quæ deſideranti erat.*

Fifthly; That *ſtatutum eſt*, it is appointed you *muſt*, or you *muſt not* obtain the thing deſired; which to a *rational creature*, is ſufficient without other Arguments, to *qualifie*, moderate and *blunt* the keen edge of *deſire*; and *curb* the violence of an impetuous affection: but not to *cowardiſe*, *daunt*, or *ſtop* a laudable active proſecution, to attain a *noble*, *vertuous* and lawful end; with a *moderate ſubmiſſive* deſire.

...Quiſquis in primo obſtitit
Repulitq; amorem, tutus ac victor fuit. Sen.

Melancholly, *Grief* and *Deſpair*.

Theſe *Paſſions* being near allied, we may

rank

rank them together, as the *Companions* and *Attendants* upon *adverſity* and *misfortunes:* whoſe properties are to *rob* and *ſteal* away from the *Soul*, that *vivacious* enlivening *power*, which roborates and quickens all the faculties in the Body. When theſe *Paſſions* are predominant; the *energy* of the *Soul* is abated, and all the *functions* inſufficiently, weakly, and depravedly performed.

A dark Cloud of *Melancholy* over-ſpreading the *Soul*; ſuffocates and choaks the *Spirits*, retards their *motion* and *agility*, darkens their *purity* and *light:* theſe inſtruments in each faculty being thus diſabled; their offices in every part of the body are *faintly* executed; whereby the whole body *decays* and *languiſheth:* witneſs the common ſymptoms of a dejected ſad condition: a *pale thin* face, *heavy dead* eyes, a *ſlow* weak *pulſe*, loſs of appetite, *weakneſs*, *faintneſs*, *reſtleſneſs*; a weight or compreſſion about the region of the *heart*, with continual *ſighing* or *palpitation:* theſe are the *effects* wrought in the Body, by *Melancholy* and *Grief*; which are to be avoided as great decayers of Nature; Enemies to *Beauty*, *Health*, and *Strength*.

Hope and *Joy.*

But theſe, are the recreations of the *Soul*; and are as *ſanative* and *wholeſom*, as *exerciſe*

is

is for the *Body:* for the *Soul* plays, and danceth in *hope* and *joy.*

Embrace therefore and cheriſh theſe, as the ſupports of your life; which raiſe the *Soul* to the higheſt pitch, and extend her energy to the utmoſt. Theſe enlivening affections of the *mind*; are the greateſt friends to, and preſervatives of *Health* and *ſtrength:* for in this ſerene ſtate of *gladneſs*; all the faculties and endowments of *ſoul*, are advanced and invigorated; both *rational*, *ſenſitive*, and *natural*; which implies a vigorous performance in all the members of the *Body:* and therefore, contribute mainly to the keeping, or acquiring of *Health*; and conſequently, the *prolongation* of *life.*

Content and *joy*; prolong *youth*, and preſerve *beauty*; make the *countenance* freſh, the *Body* plump, and fat: for, pleaſantneſs and delight of the *ſoul*, put all the *ſpirits* upon activity; quicken their operations, and duty, in all the functions; conveigh *nutriment*, to repair and repleniſh the utmoſt borders, and confines of the *microcoſm:* therefore --- *dum fata ſinunt*, *vivite læti.*

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